THE

CHRISTIAN ADVOCATE.

JUNE, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVIII.

The next subject of discussion is contained in the 29th answer of our catechism, and is thus expressed—

"We are made partakers of the redemption, purchased by Christ, by the effectual application of it to us, by his Holy Spirit."

By *redemption* in this answer, we are to understand the whole of that salvation which is revealed and exhibited in the Gospel. This redemption is said to be *purchased*, because, having brought ourselves into a state of bondage and slavery, we could not be ransomed but at a great price. The Saviour himself declared, that he came "to give his life *a ransom* for many." Now, a ransom, you know, is nothing else than the price which is paid for the liberty of a captive or a slave—"Ye were not redeemed (says the apostle Peter) with corruptible things as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot."

Of this redemption we are, in the answer before us, said to be *made* partakers:—That is, we do not make ourselves partakers, because, in ourselves, we are altogether without strength, as the apostle affirms, and utterly averse to spiritual good—"Ye will not come to me that ye might have life," said the Saviour. Redemption, therefore, is applied to us by the Divine agency—Not that we are treated as machines, but dealt with, as we shall see, according to that rational nature, which God has given us; yet so that the application is truly of Him. In this application, the benefits of redemption, in all their extent, are conferred upon us, and made our own, by way of *free gift*.

You will be careful to observe, that it is as necessary to our salvation that redemption should be *applied*, as that it should be *purchased*, or procured. As medicines will not heal us, nor clothes warm us, nor food sustain us, unless they are used; so neither will all that Christ has done or prepared for us, be of the least avail, unless it is applied:—Nay, it will not only do us no good, but it will sink us to an infinitely deeper condemnation, by our rejection of it.

This application of redemption must be *effectual*. It must produce the effect of opening the eyes of sinners, and of turning them from darkness to light, and from the power of Satan to God. There is an outward application, or exhibition rather, of the benefits of redemption, in Christian baptism, which is not effectual: that is, it is not *necessarily* and *uniformly* so. Divine and saving grace *may be* imparted in baptism, as it may at any other time. But we think it unscriptural, and practically dan-

gerous, to say that it is *always* a concomitant of that ordinance. Simon Magus was baptized, and yet we have no reason to think that there was ever a moment in which he ceased to be "in the gall of bitterness and in the bond of iniquity;"—unless he exercised true repentance after he was baptized. Baptismal regeneration, it is to be feared, has often proved a dangerous and fatal reliance, to those who have built their hopes upon it.

The application of redemption is the office and work of the Holy Spirit; the third person of the adorable Trinity, called the *Holy* Spirit, because he is essentially holy; and because all his works and operations are of a like nature or character with himself. Whatever holiness is ever found in the human heart, is the effect of the operations of the Holy Spirit. It is to be remembered, that in the great work of our redemption, the three persons in the sacred Trinity, are all and equally concerned. Redemption is *ordained* by the Father, *purchased* by the Son, and *applied* by the Spirit.

The Holy Spirit is called, in the answer before us, *his* Spirit (that is, the Spirit of Christ,) because he is sent for this work more immediately by Christ, and through his mediation, and as the fruit of his purchase. It is expedient for you (said the Saviour) that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you"—and afterward—"He shall glorify me, for he shall receive of mine, and shall show it unto you." Here it also appears, that in the application of redemption by the Holy Spirit, he makes use of the truths of the written word. These truths, in the reading and preaching of the word, he effectually shows to the soul, so as to obtain its cordial approbation of them: and hence you see both our obligation and encouragement, to attend diligently and carefully to the word of God, and to pray for his blessed Spirit, to give it a saving application to our hearts.—This leads us to consider the next question and answer in the Catechism.

"Q. How doth the Spirit apply to us the redemption purchased by Christ? A. By working faith in us, and thereby uniting us to Christ in our effectual calling." In our natural state, we are all connected with our first covenant head, Adam, and subjected, with him, to the penalty of the broken covenant of works. When we are interested, savingly, in the redemption of Christ, it is done by taking us away from our former covenant state, and bringing us under the covenant of grace, in which the Saviour, as our new covenant head, has completely answered all the demands of the old broken covenant, in behalf of all his people. Now, this is done by "*uniting us to Christ,*" as the Catechism expresses it; uniting us to Christ the second Adam, who repairs and restores the ruins of the first. This union with Christ does, as it were, identify the soul of every believer with him; so that, in virtue of this union, the believer is entitled to all that Christ has merited, purchased, and promised. This union is no technical fiction of theology. It is often mentioned and dwelt on in Scripture, in the most interesting manner. The blessed Redeemer himself, appeared to dwell on it with delight, in his last intercessory prayer;—to dwell with delight on the *oneness* of himself and his redeemed people. It is compared in Scripture, to the union between husband and wife, between the head and the members, between the root and the branches, between the foundation and the superstructure.

The bond of this union on our part is *faith.* Faith is that grace which instrumentally links the believing soul to the Saviour; or ingrafts it into him; or makes it a part of his mystical body. This faith is wrought in the soul by the Holy Spirit—it is a grace of his production. "By grace are ye saved through faith, and that not of yourselves—it is the gift of God." In a word, then, the

bonds of this union are *the Spirit*, on Christ's part, and *faith* on our part: both these concur in their order; Christ, in the language of the apostle Paul, FIRST *apprehends* the sinner by his Spirit, and the sinner THEN *apprehends* Christ by faith. It is in the great work of our *effectual calling*, that the Spirit thus apprehends, or takes an effectual hold on the soul of a sinner, unites it to Christ, and thus insures its salvation. This introduces the next question and answer in the Catechism.

"Q. What is effectual calling? A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ; and, renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel." The two last questions and answers, which we have just considered, are but preparatory and introductory to this. In that which is now before you, my dear youth, you have an account of that great inward work, which must take place in each of your hearts, if you ever enter the kingdom of Heaven. This answer, therefore, is infinitely important to you all—not one in the system can be compared with it, in practical interest, to those of you who are thinking with some seriousness about religion; and yet have not, and do not suppose that you yet have, the religion which will save your souls. Here you are told what such religion is, and how it comes to be possessed. Will you not attend to this with all the powers of your minds? Will you not try to understand what effectual calling is, and to accompany the hearing with prayer, that God may make you the subjects of it?

Here I have a few preliminary observations to offer, which may serve to shorten the subsequent discussion; and which to me appear of great practical importance in themselves—I remark then that it is difficult to preserve almost any truth from being abused. It may be abused, not only by design, but by negligence and inattention—we sometimes slide into it imperceptibly. Such an abuse I suspect has been, and now is, practised by a great many, on the following undoubted truths, namely: that effectual calling, or true conversion, (which is the same thing) is a great work;—that a marvellous change then takes place in the mind;—that, there are cases in which it takes place suddenly, and almost miraculously;—that these cases happen frequently at those seasons which are called revivals of religion, when almost every body is affected, and converts are wonderfully multiplied. All these I firmly believe to be truths—important truths; and God forbid that I should say a word to disparage them. But I really think they are often abused, and that imperceptibly, by those that hold them. Pious people themselves may, perhaps, abuse them; so as not to look for the conversion of their children, but in some striking manner, or at some remarkable season of the outpouring of the Spirit. And if this be so, youth who have received a Christian education, and have some seriousness of mind, without practical piety, are much more likely to practise this abuse—I believe they do practise it among ourselves. They think that regeneration is such a marvellous change, and must take place in such a marvellous manner, and that all they can do, in an ordinary way, has so little connexion with it, that they may even give it up, as a hopeless thing to themselves, till some time of general awakening comes; when they shall be taken hold of powerfully (they know not how,) and become pious Christians along with the multitude. Now here is a great abuse of the truths which have been specified.—Regeneration is, indeed, a great and marvellous change; but, the effectual calling which issues in it, often takes place so gradually, and is so mingled with the effects of natural conscience, of increasing light and good education, that the most undoubted subjects of it, oftentimes cannot trace distinctly, in their own

minds, the steps by which they arrived at it. Revivals of religion are glorious periods, in which great additions are, in a short time, made to the church. Yet, take all those additions together, and probably many more have hitherto been effectually called, at times when there were no special or general revivals, than in all the times at which such revivals have existed.* The practical use therefore which I wish you to make of these remarks is this:—Not *so* to conceive of effectual calling, or true conversion, as to suppose that you are not to seek it, look for it, and hope for it, but in some wonderful way, or at some extraordinary time. God works on different minds in different methods. When persons have received a religious education, have been preserved from out-breaking sins, have always possessed tenderness of conscience, have not neglected prayer, have carefully attended on publick ordinances, and been familiar with their Bibles;—they are often effectually called, and soundly converted, without any great convulsion of the soul. There is, no doubt, a period when divine grace is first implanted, but the subject of it cannot tell when. To his apprehension it seems only as if his seriousness and light have gradually increased, till, at length, and after a good deal of doubt, he can say, that whereas he was once blind, now he sees. And I have long remarked that Christians who can give only this account of themselves, are frequently among those who are most exemplary, most improving, most stedfast, and most fruitful in their Christian profession. My children, you have been religiously educated—many of you I trust, have never lost your tenderness of conscience, nor wholly neglected prayer to God—Cherish the sensibility of your consciences—beg God to enlighten you more and more—beg him to impart his grace to change your hearts, that you may be regenerated, although there should be no general revival of religion. But, indeed, what have I said?—If you would all take this advice, it would make a revival, and one too of the most hopeful kind—Happy will be those individuals, who shall take the advice, let whoever may neglect it.

(*To be continued.*)

* This lecture was delivered in the winter of the years 1811 and 1812. Since that period, revivals of religion have happily been so numerous in our own country, as probably to render the above statement incorrect, in an exclusive reference to the United States.—But the statement refers to the Christian world at large; and thus taken, it is still believed to be true, and therefore it has been permitted to stand as originally made.

PASTORAL LETTER.

We have read the following pastoral letter with no ordinary gratification and pleasure; and we have determined to insert the whole of it in our pages. The truth is, it contains much which, in the present circumstances of the American church, we deem it peculiarly seasonable to lay before the friends of religious revivals. We have felt that as Christian Advocates we ought to communicate something of this nature, as speedily as possible, to our readers: And in this letter we have found nearly all that we wished to say prepared to our hand; prepared too by those who live in the region where extraordinary revivals of religion have recently taken place, and where they still exist. Those who have sent forth this letter manifestly speak of things which they have actually seen and heard; and they offer cautions, in regard to evils and errors, which they have witnessed for themselves. We are persuaded that some sentences which they have given with the marks of quotation, contain expressions which would never have occurred to the mind of any member of the Association, if they had not been actually used: and if used, it was surely high time that something should be done to prevent their repe-

tition. But the whole letter is excellent. We had proposed at first to publish only some extracts; but when we came to mark them, we found it difficult to make a selection —One part appeared as good as another, and we resolved to take the whole. The temper and manner of the letter we also approve, as much as the matter which it contains. It is written with a true Christian spirit, and in a plain and remarkably perspicuous style.

We beg that a very particular attention may be paid to the first part of the letter—to "*indifference on the subject of revivals.*" It is on this point, that many congregations and churches require to be specially and solemnly admonished. They are still slumbering in the lethargy of formality; and have much more need of something to arouse them, than of any thing to guard them against intemperate zeal. Nor let them seek to quiet themselves in a state of stupidity and carelessness, by observing the extravagance which too often appears in revivals of religion. Let them remember that extravagance appeared in the primitive church;* appeared even in the abuse of miraculous gifts. Let them remember that while this extravagance takes place, many souls are savingly converted; and that this is a state of things infinitely more desirable than that in which hundreds and thousands are going quietly down to perdition; and in which the wise virgins are slumbering and sleeping with the foolish. On the other hand, let the friends of revivals learn from the example of the Apostle, to which we have referred, that those are not enemies to revivals who seek to preserve, or to rescue them, from abuse; and to free them from every thing that is really objectionable. Paul surely was not an enemy to revivals; nor is the Association that published this letter to be so accounted; nor are we who republish it. The best friends of revivals are those who wish them to be purified from all leaven of human infirmity, error, and delusion. It is mainly because we fondly cherish the hope that God is about to visit our land with revivals, more general and extensive than any which have yet appeared, that we have determined to republish this pastoral letter: so that if our hopes should be realized, the people of God may, from the very first, determinately set themselves against every thing which may bring reproach on revivals, and render them far less productive of sound conversions than they will be, if they are not conducted with Christian prudence as well as with holy zeal—conducted in the genuine spirit, and according to the sober maxims of inspiration, and not by the intemperate feelings and passions of men—honest, it may be—but yet unquestionably mistaken and indiscreet.

* See 1 Cor. xiv. chapter throughout.

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Pastoral Letter of the Ministers of the Oneida Association, to the Churches under their care, on the subject of Revivals of Religion.

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The Ministers of the Oneida Association, having had opportunity for mutual consultation, agreed to address the churches under their care on the subject of some dangers in relation to Revivals of Religion, which appear to them to exist at the present time; and having unanimously adopted the following, directed it to be signed in their behalf by the Moderator and Scribe, and authorized them to publish the same in such manner as they shall deem proper.

JOHN D. PEIRCE, *Register.*
April 10, 1827.

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The Ministers of the Oneida Association to the Churches under their care, wish grace, mercy and peace, from God the Father, and from our Lord Jesus Christ.

It has been an ancient custom, for ministers associated together, to address, on special occasions, those under their care, by way of a Pasto-

ral Letter. As it is the official business and indispensable duty of every individual minister, as a faithful watchman, to warn the people of his charge against the dangers to which he sees them exposed, so there seems to be a peculiar propriety, in times of common danger, that the watchmen should unite their voice and combine their counsels, to give the greater effect to the word of admonition, caution, and reproof.

The past year has been one of peculiar interest to this region. It has been a time of unusual excitement on the subject of religion. In most of our congregations, there have been, as we trust, instances more or less numerous, of souls converted to God, and brought to the saving knowledge of the truth. And we desire to call upon ourselves, and upon all under our care, to rejoice in the grace of God which is manifested in the outpourings of his Spirit, wherever enjoyed, and to render unto him that praise and thanksgiving which his wonderful works demand.

Revivals of Religion are events of great importance to the church, to the cause of religion in the world, and to individual Christians and others. Seasons of Revival bring their appropriate duties, and their peculiar dangers. The necessary brevity of such an address as the present, will not allow us to touch upon every topic connected with the subject. We wish to call your attention to a few of those things which appear to us to be evils in themselves, or more or less connected with danger, at the present time.

1. *Indifference on the subject of Revivals.* We address those who believe with us that Revivals of Religion are a divine and glorious reality, the special work of the Holy Spirit; and who acknowledge them as such in their prayers, by asking God to pour out his Spirit and revive his work. We fear that many such persons have not a sufficient sense of the importance of the subject, and do not lay it to heart as its magnitude requires. Most of God's children appear to be brought in, during these seasons of special revival. And if these are of short continuance, and far between, and but partial in their extent, as is usually the case, is it not a matter which seriously concerns every Christian to know what he can do to advance the work, and to be ready to do it? Can any look on with indifference, at such a time, when many around him are making their decisive choice, and when the part which he acts is likely to have an important influence in fixing others in a world of blessedness, or a world of wo? Say not, it is the work of God, and needs not any assistance of human instrumentality. It is the work of God; but it is a work which he performs by the use of means. And every Christian will be found at last to have held a station and performed a part of amazing responsibility. And let none excuse themselves by the conduct of others. Backsliding and lukewarmness are matters of individual concern; and the scriptures most decidedly condemn every degree of it, in every individual, as criminal and inexcusable in the sight of a holy God.

2. *Neglect to discriminate between true religion and false.* We speak to those who admit that there is a true and a false, in matters of religious experience: to those who do not believe that all affections which relate to the subject of religion are of course right affections, and acceptable to God; to those who believe that Satan often transforms himself into an angel of light, and that it is his character to lie in wait to deceive. It is dangerous to be ignorant of his devices, or to neglect to guard against them. And what can be better adapted to give him an advantage, than to refuse to discriminate? In every real Christian there is no doubt an intermixture of that which is false with that which is genuine. And there is special danger of its being so, in a time of uncommon excitement. The mere

animal passions will be affected, and selfish affections will be excited. And if the subject of them can be made to look upon these as a part of true religion, and the most important part too, it will give the enemy great advantage. While he cultivates these, and takes every pains to increase them, he will overlook and neglect those which are right, and they will be greatly diminished. And he will then think himself to be most engaged in religion, and most filled with the Spirit, when in reality he has the least of true religion, and is most under the influence of the great deceiver. And making this mistake with respect to himself, will lead him to make the same with respect to others. And his efforts to promote religion in others, will, in the same manner, be directed to promote that in them which is not true religion. And the same mistake that is made in cases of individual experience, will be extended to revivals of religion; and the consequence will be, that, with a view to promote a revival of religion, that will be most diligently promoted, in which the substance of true religion is not to be found. When the great adversary can accomplish this, he secures a double advantage. While the counterfeit maintains its credit, it is destroying the souls of men, and sinking true religion into contempt. And when the counterfeit loses its credit, and is found out to be of no value, those who have been made to think that all religion is alike, are prepared to reject it all, and to throw away the good with the bad.

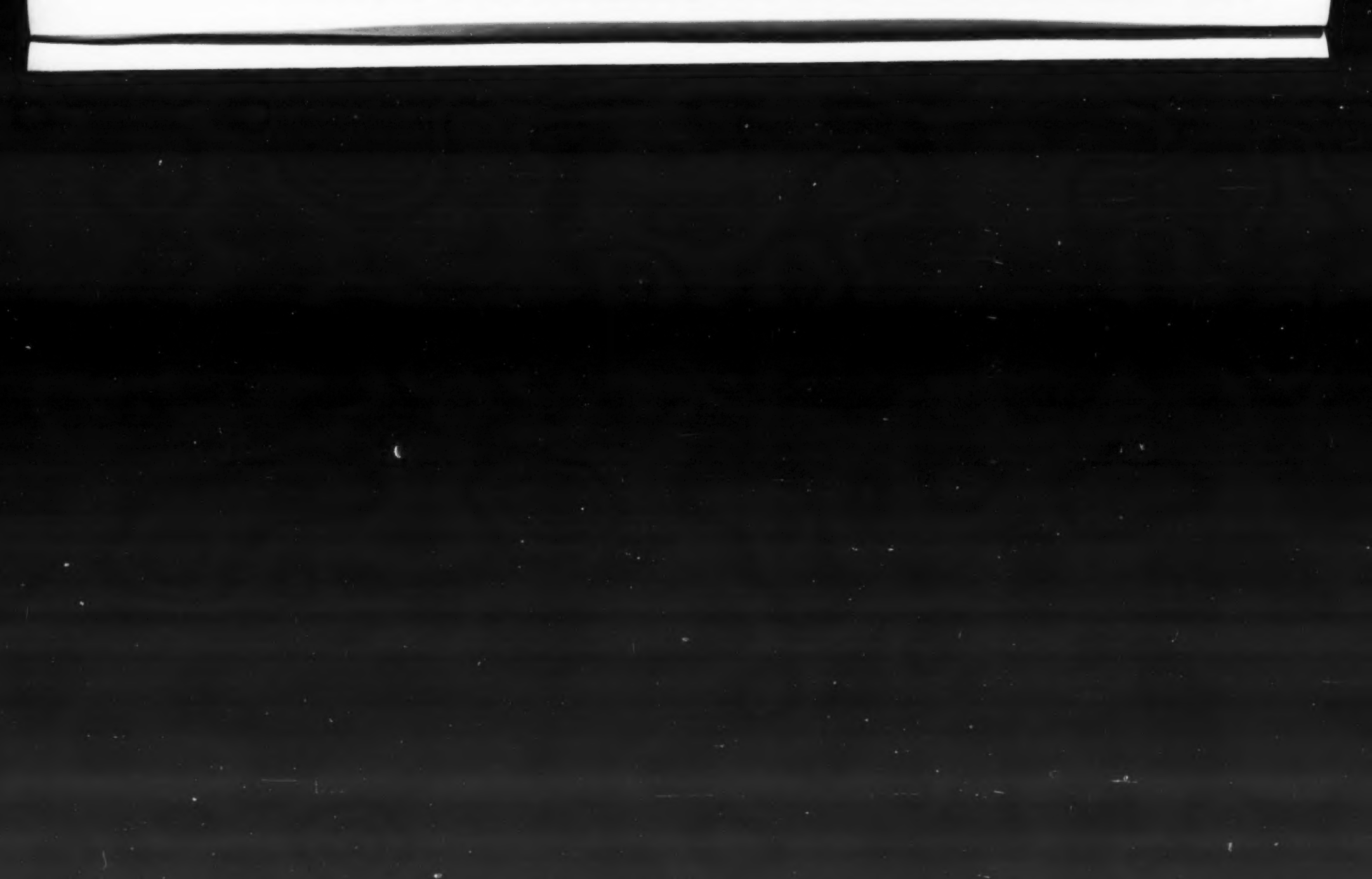
3. *Insensibility to danger.* Some appear to take it for granted that the principal efforts of the great adversary, to injure the cause of religion, will be employed in endeavouring to divert the attention of the people from the subject of religion, and to keep them careless and indifferent; or, when they cannot be kept in a state of indifference, in rousing them to open and violent opposition to the work. On this side, therefore, they look out for dangers, and endeavour to guard against them, by taking every means to awaken the attention of the people, and excite their feelings as much as possible. But we think, that while these dangers are not to be overlooked, there are dangers also on the other side. We think it quite possible for Satan to wish to excite the passions of men, in some cases, in favour of religion, when he can direct them to the accomplishment of his own purposes, and that he may readily contribute his influence to do it. It was a remark of President Edwards, that, in a time of revival, the chief exertions of the great adversary would be likely to be made with the friends and promoters of the work, to drive them into such excesses and extravagances as should ruin its credit, and ultimately bring all religion into disgrace. And in this, his success would be rendered the more probable, if he could first persuade such persons, that they were in no danger on that side. It was while men *slept*, that the enemy came and sowed tares among the wheat. Not while they were in a state of indifference, but while they were not watching against his devices. It is not while men in general are in a state of indifference, that the false conversions, represented by the tares, are brought in; but while men are *asleep* in a far different sense, while their passions are in such a state of excitement as blinds their minds to danger. Then the great deceiver can work to the best advantage, both in promoting false conversions, and in leading into dangerous extremes those who are zealous promoters of the work. Let Christians beware, then, of falling into this snare, of supposing they are *awake*, in the scripture sense of the word, merely because their feelings are strongly excited on the subject of religion. Let them be really *awake*, and guard against all the wiles of the devil.

4. *Condemning in the gross, or approving in the gross.* No man ought to be condemned because he has some imperfections. There is no

man that liveth and sinneth not. Neither ought a man to be accounted faultless because he has some good qualities. The sins of David and Peter, and other scripture saints, are not excused nor palliated, because found in such men. So also with revivals of religion. If a revival is attended with faults and blemishes, it is not certain that there is no good in it. Nor if it is admitted to be a revival of true religion, is it certain that no faults have attended it. And as it would be wrong to refuse to see the good because there are some evils, so it is doubtless wrong to shut our eyes upon the evils that exist, because there is some good. It is the policy of the enemy to condemn the good with the bad; and it is helping them to do it, for the friends of religion to attempt to justify the bad with the good. The true policy of Christians, is, to hold fast the truth, and judge righteous judgment; to approve what the scriptures approve, and to condemn what they condemn. We are not required, indeed, to trumpet abroad every fault we see; and where no injury will result from concealment, there doubtless we ought to be silent. But where such faults accompany a revival, as are known to the public, such as are likely to operate to the injury of souls, and the disgrace of religion, there silence would be criminal and connivance a partaking in the guilt.

5. *Indifference to instruction.* Truth is the great means of the conversion of sinners, and of the growth in grace of Christians. It was the prayer of Christ that his disciples might be sanctified through the truth. And it is plain that none can be sanctified through that truth of which they are ignorant. It is the work of the Spirit to sanctify: but it is presumption to expect he will do it, without his own appointed means. It is characteristic of babes in Christ, that they desire the sincere milk of the word. It was one of the fruits of the revival on the day of Pentecost, that the subjects of it continued steadfast in the apostles' *doctrine*. We regard it as a dark sign, when Christians think they *know enough*, and have no need to be taught. We tremble for the consequences, when instruction is thought to be unnecessary for awakened sinners, or the newly converted. And we cannot but feel concerned for the safety of the church, when *feeling* is substituted for *thought*, when addresses to the passions are required instead of the application of truth to the understanding and conscience, and when the instructive method of preaching and conversing with people is condemned as cold, and dry, and unprofitable, and is stigmatised as "preaching souls to hell."

6. *Calling men hard names.* We think it important that the truth should be preached *plainly*, the whole of it. We would have men taught their true character, as the scriptures reveal it, and made to *see* the depravity of their hearts, without disguise. It is desirable they should know the worst of their case; and in order to it, that they should see the true character of God, the extent and purity of his law, the justice of its awful penalty, and the aggravated guilt with which they are chargeable in slighting the grace of the gospel. That preaching which makes them *see* this, is *plain* preaching. But, calling men hard names, and addressing them with provoking epithets, we think is not adapted to make them see this, but rather to prevent it. There is a wide difference between addressing men in the style of provocation and insult, or calling them vipers, serpents, and devils, and addressing them in the language of benevolence, and mildly endeavouring to make them see what they are. And the less there is in the *manner* that is overbearing, provoking, and irritating, the more hope we think there ordinarily is, that the matter may be pressed home upon the conscience, and produce a salutary impression. It is true, that on extraordinary occasions inspired men sometimes addressed particular individuals, in language which is pleaded as



an example, and the import of which language it is important men should see was according to truth. But while no direction is found for *us* to address men in the same style, a direction *is* found, which we fear is forgotten by some, that "the servant of the Lord must not strive, but be gentle unto all men, in *meekness* instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

7. *Making too much of any favourable appearances.* Some appear to think, that when there are any appearances of a revival, it is best to make the most of them, and to publish them far and wide. We think many evils result from this practice. Persons of an ardent temperament are liable to have their judgment very much biassed by their feelings, and to think much more of the same appearances than others do. And if they adopt the maxim of trying to make the most of what there is, they will be likely to put reports in circulation which subsequent facts will by no means justify to the minds of the public at large. To this cause we are disposed to ascribe it, that we have so often heard of the commencement of a "great and powerful revival," in one place and another, which has afterwards come to but little or nothing; and that individuals have been often reported to be under "deep and pungent convictions," who have afterwards appeared to have had little or no seriousness of mind; and that great numbers have been told of, as hopefully converted, at one place and another, where it afterwards appears that very few such instances had occurred. Such exaggerated reports are adapted to have a very unfavourable influence upon the persons concerned, and on the public at large. They are extremely injurious to the credit of revivals; and expose the friends of the work to many unpleasant and unfavourable imputations.

8. *Ostentation and noise.* In every thing that pertains to a revival, we think it of great importance to remember the directions of our Saviour, in the 6th of Matthew, not to sound a trumpet before us. Every appearance of doing any thing to be seen of men, that we may have glory from them, every indication of a high opinion of ourselves, talking of the great things *we* have done, telling how much we pray, and how efficacious our prayers have proved, and every appearance of a wish to attract the admiration of others, is most unhappy. Our Lord did not cry, nor lift up, nor cause his voice to be heard in the streets. Though the fact of his retiring for secret prayer, and in an instance or two of his spending the whole night in that exercise, is put on record, it is not recorded that he ever told of these things himself; much less, that, in his closet devotions he prayed so loud as to be heard by all in the house, and even by passers by, in the streets. When his kinsmen urged him to exhibit himself to the admiring multitudes, he refused; and though he went about doing good, he straightly charged those whom he healed that they should not make him known. A noisy and ostentatious revival is deservedly suspected, on that very account. "The kingdom of God cometh not with observation." And though Elijah witnessed the earthquake, and the fire, and the strong wind which rent the mountains, it was in the still small voice only that the Lord was peculiarly present.

9. *Going to particular places to obtain the Spirit, or to be converted.* We doubt not that it is often useful for Christians to visit places where a revival is in progress, and that many have found a blessing to their own souls by so doing, and that it has been the means of the greater extension of the work. And we doubt not that impenitent sinners, who have visited such places, have sometimes been savingly wrought upon. And we would by no means discourage the practice, when it can be done with proper feelings. What we wish, is, to point out some dan-

gers which seem to accompany it, and which need to be guarded against. We think there is danger, in such a case, of having men's persons in admiration, as if they only were the channels through which the influence of the Holy Spirit were to be conveyed; and thus of placing an undue dependance upon an arm of flesh. We think there is danger of despising those means of grace which we have at home, and which, however imperfect may be the instruments of them, are yet the means of divine appointment, and cannot be despised without the guilt of despising Him whose ordinances they are. We think the unconverted are in peculiar danger, under such circumstances, of drawing the conclusion, that the means they have had at home are insufficient for their conversion, and of course that they have been hitherto excusable for their impenitence and unbelief, while God is to be blamed for not affording them better means. We think all are in danger, under such circumstances, of putting some favourite instrument in the place of God, greatly to the dishonour of the Majesty of heaven, and the hazard of their own souls.

10. *Not guarding against false conversions.* It is to be expected that the great deceiver will labour to produce as many false conversions as possible; and that, in a time of revival, his efforts will be especially directed to that end. Most of them doubtless, are produced by the excitement of the passions, where there is a deficiency of light in the understanding. Hence the great importance of instruction to those who are awakened; and the great danger of going on to stimulate the passions, while the understanding and conscience are neglected. To particularize all the dangers on this head, which we think exist at this day, would exceed our limits. We can only touch upon one or two. The practice of hurrying awakened sinners from meeting to meeting, and of talking to them at every opportunity, without giving them time for retirement, and self examination, and study of the scriptures, we think is full of danger; and especially, if what they hear, in general addresses and in personal conversation, is little adapted, as we fear it often is, to lead them to a correct knowledge of their own hearts. Unless they enter into their closets, and take time for calm reflection, and deliberate self examination, in the light of divine truth, how can they be expected to attain that knowledge of themselves which is necessary to genuine and thorough conviction of sin? In the hurry of their spirits, and the agitation of their minds, and the excitement of their fears, which the method of their treatment is too often adapted to produce, how can it be otherwise than that they should be greatly exposed to the delusions of Satan? If they are plied incessantly with exhortations to submit, without being carefully informed what submission is, or without any means of distinguishing between true submission and false; and especially, if they are exhorted to promise that they will submit in a given time, and make it a matter of calculation—how much more likely is it that they will deceive themselves with a false and forced submission, than the contrary? The manner in which awakened sinners are often prayed for, we think exposes them to peculiar danger. They have heard much of the efficacy of prayer, and have been pointed to numerous instances of such as have been converted in answer to prayer. They have, perhaps, heard their companions prayed for, and have marked the degree of earnestness and confidence with which the prayers appeared to be offered, which were succeeded by the relief of their distress, and the attainment of comfort. They ask to be prayed for, themselves, with raised expectations that the same prayers will be successful in their own case. The prayers are made in their presence, and they are exhorted to submit before they rise from their knees. They kneel down with the determination to do it. And while the pray-

ers are offering up, they mark, with a palpitating heart, every word that is uttered, every degree of earnestness expressed, and every appearance of confidence that the prayer will be heard. As soon as they think the same amount of prayer has been made for them that proved successful for others, they feel relieved. The expectation that now they shall be converted, removes their distress. Their countenances indicate that their burden is gone. They are inquired of, perhaps, if they do not feel better, and they answer in the affirmative. Joyful congratulations succeed, and thanks are returned to God that another soul is brought into the kingdom. Now, such a course we think is the readiest way imaginable to produce a false conversion. And every practice of praying for sinners, in their presence, and by their request, that is not so managed as carefully to guard them against placing any dependance upon those prayers, must be dangerous to souls, in a high degree. Far be it from us to discourage Christians from praying for sinners, or exhorting them to immediate and unreserved submission; but let it not be done in such a way as tends directly to destroy, instead of saving their souls.

11. *The hasty acknowledgment of persons as converted.* We think much evil results from this; and we know of no good to balance that evil. If an individual is really converted, what harm can result to him, or to others, from a little delay in the acknowledgment of it? Is not the danger of mistake of sufficient magnitude to justify a little caution on the part of his friends? Are not the scripture evidences of a saving change of such a nature as require a little time to test their reality? Is not some time requisite for the examination of his own heart, and a comparison of his feelings with the scriptures, before he can have good grounds to indulge a hope? And what if this caution should, in some cases, be carried to an extreme? What if a real convert should live for months without a hope, would that destroy his experience, and endanger his soul? But, on the other hand, if one has been the subject of a false conversion, the hasty acknowledgment of its genuineness might ruin him for ever. If his friends treat him as a Christian, their judgment will confirm and strengthen his own, and he will be likely to settle down upon his false hope, never to be shaken from it, till it is for ever too late. We fear that vast numbers are destroyed in this way. And the hasty reception of the supposed subjects of a revival into the church, we think is attended with the same danger, besides being productive of many other evils. That converts were speedily received into the church in the apostles' days, we think no proof that it ought to be done now. The external circumstances of the church then were different from what they are now; and they had the aid of miraculous gifts, to guard against dangers, and rectify disorders. The church is now in a more settled state; and no great inconvenience can result to converts themselves or to the church, from such a delay in their being received, as to give them an opportunity for self examination, and the church an opportunity to observe the fruits of their change. If a sufficient delay for these purposes should so diminish their fervour as to take away their inclination to profess religion, we think it most likely that the same lapse of time, after their being received, would take away their inclination to live so as to adorn the profession they have too hastily made. If it is feared they will stray away, unless speedily received into the church, we think that difficulty might be guarded against by some other means, better than by a hasty reception as church members. The strength of a church does not consist in its numbers, but in its graces. The filling it up with false converts is the way to destroy it. We fear that the desire of counting numbers is too much indulged, even by good

people; and that if it does not receive a timely check, it will not only lead to the ruin of those who are too hastily received, but be productive of great and increasing mischiefs to future generations.

12. *Injudicious treatment of young converts.* We think the treatment which those who are really converted often receive, is such as is adapted greatly to injure them. Their feelings are usually warm; the change they have experienced is great; their sense of the things of religion is lively; and they are usually disposed to be rather forward, than otherwise, to speak and to pray in the presence of others. And it is usually matter of high gratification to old Christians to hear how the young converts talk, and how they pray. And perhaps, without thinking that there is any danger attending it, they are generally disposed to put them forward. But, we think a little reflection would convince old Christians that there is great danger attending it. Young converts have but just begun to know these things from experience. They have not learned to discriminate. They have not discovered their own ignorance and imperfections. They are liable to think that all the pleasant feelings they have, are right feelings. And, no doubt, at this time, they think vastly more highly of themselves, than they ought to think. Under such circumstances, to put them forward, to make much of them, to tell how *well* they appear, and to make comparisons between them and old Christians to the disadvantage of the latter, can scarce fail of doing them great injury. It is directly adapted to fill them with a high conceit of themselves, of their own piety, and of their uncommon experiences, to shut their minds against the cautions and counsels of their fathers, to make them despise the admonitions of age and experience, and to throw themselves into the arms of those who flatter them to their ruin. It is an inspired direction on the subject of putting a man into the ministry, that he should be "not a *novice*, (or one newly converted,) lest being lifted up with pride, he fall into the condemnation of the devil." And we think the reason of this direction is equally applicable to the common practice of putting forward young converts to take a prominent part in meetings for conference and prayer. We would not, for the sake of avoiding this extreme, have the other extreme run into, and have entire silence imposed upon them. But we would have their treatment such, as, while it should encourage them to the discharge of every Christian duty, it should tend to make them, and especially those who are young in years as well as experience, modest, humble, teachable, sensible of their own ignorance and imperfections, and disposed to pay that deference to the counsels of age and experience, which the scriptures enjoin, and which is so becoming in those who are but babes in Christ.

13. *Suffering the feelings to control the judgment.* We are aware that this may be done insensibly, and without adopting it as a principle that it ought to be so. That it is very frequently done, we think there can be no doubt. It is a common remark, that men can easily believe what they wish to be true. In seasons of revival, we think there is special danger on this head. The feelings are then excited, in an unusual degree; and the judgments we form under excited feelings are not likely to be so correct as those which are formed with greater deliberation and calmness. Under excited feelings we are not in a situation to look, with the same attention, at all the reasons of the case. Our feelings are liable to hurry us on to a conclusion, before we have weighed all the circumstances. They are liable to magnify some things beyond their proper bounds, and to diminish others in the same proportion. We think it of great importance, then, that Christians, at such a time, should recal to their minds those deliberate judgments of truth and duty which

they have formed in a calmer state, and which have been repeatedly examined in the light of scripture and experience, and be careful not to violate them now, because they may not entirely accord with their present feelings. To make *feeling* the standard of truth or duty, instead of reason and scripture, is to throw away the light of the sun, to follow a meteor of the night, which glares but to lead astray. We fear that some go by their feelings wholly, and totally disregard every other rule. And we fear that a greater number have adopted the principle that our cooler judgments are the least to be depended on in the things that pertain to a revival; and that the most judicious Christians, who are not the subjects of any peculiar excitement, are incompetent judges of propriety and impropriety in those that are. Such a principle may be a convenient excuse for the extravagances into which we are liable to run, through rashness and misguided zeal; but the adoption of such a principle seems to lead directly to the disregard of the divine rule of trying every thing by the law and the testimony. There may be danger, also, on the other side. A reluctance to do duty may lead to erroneous conclusions as to what duty is, and to a reliance upon insufficient excuses, which we have no doubt is often done. What we wish, is, to have you guard against dangers on every side, and to listen to the voice of reason, and scripture, and conscience, not suffering them to be overborne by the violence of passion, nor to be deadened by indifference and sloth.

14. *Giving heed to impulses, impressions, or supposed revelations.* President Edwards, and other excellent writers on Christian experience and revivals of religion, have so fully and ably treated the subject of impulses and impressions, and so exposed the delusion of imaginary revelations, visions, dreams, and the like, that few, if any, have been found, in our denomination, for many years, who have been willing to be their avowed advocates. Yet, we think those under our care are by no means free from danger on this subject. That fondness for the marvellous, which exists in many minds, and the avidity with which they listen to any thing extraordinary, we think greatly exposes them to such delusions. Immediate inspiration was only necessary till the scriptures were completed and placed within the reach of the churches, stamped with the divine seal, as the perfect rule of faith and practice. Miracles were only necessary to authenticate a claim to inspiration, and ceased when inspiration ceased. All pretensions to such things now, are directly contrary to the word of God, and are regarded by sober Christians as human imposture or the delusions of Satan. But, though none should claim to be inspired, or pretend to receive direct revelations, we think there are some things which so nearly resemble it, as ought to put Christians on their guard. The increase of a spirit of prayer in any church we consider as affording strong ground of *hope* that God is about to revive his work; but to *predict* the conversion of an individual, because of the peculiar feelings with which he has been prayed for; to *foretel* a revival of religion in a particular place, for the same reason; to consider the prayers or the preaching of particular men as dictated by the Holy Ghost; or to consider an uncommon impression on the mind as a direction from heaven in the performance of duty; are things to which we allude. Any thing that is viewed in the light of a *special communication* of what God is about to do, or of what we ought to do, in whatever way it is supposed to be made, by dreams, visions, impulses, impressions, or otherwise, we think it highly dangerous to listen to, or regard; inasmuch as it tends to set aside the scriptures as the only rule, and open a wide door for the delusions of Satan. And we would exhort all under our care to guard

against the introduction of any such wild and delusive notions, to take the Bible as the only rule of faith and practice, and pray to God, not for new revelations nor for inspiration, but for the *sanctifying* influences of the Holy Spirit, to incline their hearts to receive the instructions and follow the directions of the holy scriptures, and of them alone.

(*To be continued.*)

From Mason's Select Remains.

OF GOD.

That there is a God, may be proved by considering the manner of propagation of mankind by generation. Thus—*First*, There must have been *one first Man.—Second*, This first man must have had some *Maker,—Third*, This Maker of him must himself be *unmade.*—Therefore *Fourth*, there must have been eternally some *unmade Being;* and that is God.

We may truly conceive of God, though we cannot *fully* conceive of him. We may have right apprehension of him, though not an exact comprehension of him.

Then our conceptions of God's attributes are carnal, when our high thoughts of one, give us low thoughts of another.

His goodness makes his majesty amiable, and his majesty makes his goodness wonderful. His love is not abated by his greatness, nor his greatness by his love. His holiness hinders him not from dwelling with the *poor in spirit.*

Nothing is great enough for him to admire, who is infinite Majesty; nothing is mean enough for him to despise, who is infinite Mercy.

God deals with his servants not as a passionate Master, but as a compassionate Father.

What pleaseth God, should please us, because it pleaseth God.

A sight of God begins a saint on earth, and perfects him in heaven.

God takes notice of every particular man, as if there were none else; and yet takes notice of all, as if they were but one man.

God repented that he *made* man, but never repented that he *redeemed* man.

We cannot live *naturally* without God; how then can we live *happily* without him?

We may know what God intends *for* us, by what he hath wrought *in* us.

They that have God for their God have angels for their guard.

Many have lost *for* God, but none have lost *by* God. If they have lost in temporals, they have been eternal gainers. Matt. xix. 29.

This is a sure rule:—God never takes any thing from his people, but he gives them something better in the stead of it.

God is a great God, and therefore we should wait upon him; he is a good God, and therefore it is not in vain to wait upon him.

A man may be a worshipper of the true God, and yet not a true worshipper of God.

The *lowest reverence* is due to the *highest Majesty.*

Fear God for his *power, trust* him for his *wisdom, love* him for his *goodness, praise* him for his *greatness, believe* him for his *faithfulness,* and *adore* him for his *holiness.*

All creatures are as nothing compared with God, and absolutely nothing without God.

THE GRAVES OF A HOUSEHOLD.

By Mrs. Hemans.

They grew in beauty, side by side,
They filled one home with glee—
Their graves are sever'd far and wide,
By mount, and stream, and sea.

The same fond mother bent at night
O'er each fair, sleeping brow;
She had each folded flower in sight—
Where are those dreamers now?

One, 'midst the forests of the west,
By a dark stream is laid—
The Indian knows his place of rest,
Far in the cedar shade.

The sea, the blue lone sea, hath one—
He lies where pearls lie deep—
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are drest,
Above the noble slain;
He wrapt his colours round his breast,
On a blood-red field of Spain.

And one—o'er *her* the myrtle showers
Its leaves, by soft winds fann'd;
She faded 'midst Italian flowers,
The last of that bright band.

And parted thus they rest, who play'd
Beneath the same green tree;
Whose voices mingled as they pray'd
Around one parent knee.

They that with smiles lit up the hall
And cheered with song the hearth—
Alas! for love, if *thou* wert all,
And nought beyond, Oh earth!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE CHRISTIAN EDUCATION OF CHILDREN.

Essay I.

In offering to the publick, through the pages of the Christian Advocate, some remarks on the trite, but important topick, announced at the head of this paper, the writer wishes to be guided entirely by the oracles of sacred truth. He proposes therefore to attempt little more than to explain, illustrate and enforce, what he takes to be the true meaning of the apostle Paul, in the injunction which he delivers, EPHES. vi. 4. "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

If it were necessary to assign a reason why this precept is directed to *fathers*, rather than to parents of both sexes, it might be remarked that fathers are, perhaps, more likely than mothers, to violate the first part of the precept; and that being invested with the chief authority in a family, they are chiefly responsible for the observance of the whole injunction. But the truth is, that the original word rendered *fathers* in the text, is sometimes used to denote *both parents*. It is so translated in one instance in our Bibles; and as both fathers and mothers are distinctly mentioned in the precept of the decalogue to which the apostle had just before referred, perhaps the word would better have been rendered *parents*, in the text—That it enjoins duties indispensably binding on all Christian parents, there can be no doubt. It is most admirably conceived and expressed, guarding those to whom it is addressed, both against severity on the one hand, and indulgence on the other; and while it equally prohibits each of these extremes, it points out the middle path of duty and propriety—The great object of the whole plainly is, to inculcate the importance and the obligation of giving to children a truly Christian education; such as will be most likely, under the divine blessing, to make them practical Christians. This object, therefore, will be kept steadily in view, in the discussion before us, which, although the subject be copious, must be short, and of consequence general in its nature.

It is proposed to attempt to show, very briefly, how Christian parents may guard against each of the extremes that have been mentioned, and then to point out more directly wherein the true Christian education of children consists.

I. Parents, in the education of their children, should carefully avoid undue severity—"Provoke not your children to wrath." The distinct meaning of this part of the precept seems to be, that parents are vigi-

lantly to guard against that system of treatment toward their children, the natural tendency of which is to excite in their minds such anger, indignation and bitterness, as are not only sinful, but very apt to break out at last, into acts of resentment and rebellion against the parents themselves. It should be carefully observed, that our statement is, that we should avoid *a system* of treatment *naturally tending* to this effect: For with refractory and disobedient children there ought to be some acts of discipline, which, it may be, will greatly anger them at the time. And yet, if the *system* of treatment be right, the children themselves may, in their cooler moments, not only acquit the parent of all injustice, but love him the more for what, for a short season, was very offensive. Beside, if the system of treatment be not excessively severe, parents may hope that the imperfection of their administration of discipline in any *single acts*, in which they may, unhappily, have been incautious, will not leave any permanent effects of an injurious kind on the minds of their offspring. As, however, it is of high importance that parents should avoid all errors on the side of severity, a serious attention is requested to the following directions.

1. Never correct a child in anger. There are some parents who say that they cannot correct, unless they do it in anger. If this were true, it might be very questionable whether they ought ever to correct at all: For there is always danger of excess, and of a thousand errors, when any thing is done through passion. An error in correction is often as clearly discerned by children, as by those of riper years; and it sometimes becomes the means of giving them, ultimately, an ascendency over the erring parent; and in the mean time, they impute their correction, not to their own fault, but to their parent's ill temper. To avoid this, it should be an invariable rule not to chastise in passion, but with such coolness, deliberation and tenderness, as shall leave a child fully impressed with the belief, that his own guilt is the sole cause of his suffering; and that the parent would not have inflicted it, if he had not been compelled to it by a sense of duty. As to the objection that parents cannot correct, unless they are angry, it is, probably, in almost every instance, a mistake, or a mere pretence. That it is highly disagreeable and painful, and that it requires much self-denial to do it properly, is certainly true. But still it may be done, and the very circumstance that it is painful, by being observed by the child, will be likely to give the correction more effect.

I add, as a matter of great importance, that it gives unspeakable impression to correction, if it be accompanied with prayer. Yes, let Christians, as a general rule, pray with their children, immediately before they correct them.—Pray earnestly, and with tears, that God may give them repentance and pardon for their sin, and may sanctify to them, for this end, the correction about to be inflicted. And hard, indeed, must be that heart, which is not moved at the sight of a praying and weeping parent. A small measure of correction, inflicted in this form—with this solemnity—will have infinitely more effect, than the most frequent stripes without it: And unless the mind of a child be most malignantly wicked indeed, he will not be provoked to wrath, but melted into contrition, by such treatment—especially if there be connected with it, as there always should be, faithful and tender admonition.

But before leaving this particular, I must remark that the correction of words, as well as of stripes, ought to be guarded. As children advance in age they frequently need reproof, as well as instruction, and to administer it aright is both

important and difficult. It ought, if possible, to be so done as to produce conviction of the offence reproved, sorrow for, and hatred of it; and there should be nothing in the matter or manner of the reproof, which may leave the sting of resentment in the mind of a child against the parent himself. There may be children who have become so perverse and unreasonable, as to render this impracticable. But this is not a common case: and in all cases of correction, in whatever form administered, there should always be set clearly before the view of the child, the possibility and the practicability of retrieving his errors, and of reinstating himself in the confidence and complacency of his parent. The door of return to obedience, happiness and favour, should be set wide open before him; that despondence may not discourage exertion, but that hope may conspire with fear, to produce amendment.

2. Parents must be careful not to exact of their children any thing that is unreasonable or excessive. Are our children required to perform labour, in which either the body or the mind is to be employed? We must see that this labour does not exceed their powers, but that with due exertion they can easily accomplish it; otherwise they will certainly be either grieved or discouraged, or provoked to wrath —Or do we require of them evidences of penitence and reformation, when they have grossly offended? Let us demand no tokens of *abject* submission or humiliation. Let us show them that all we want is, to be convinced of their grief for what is wrong, and their sincere purposes of amendment; and that with this we shall cheerfully and joyfully receive them to our embraces. In a word, let us remember that as, in all government, one great point is, to be careful not to govern too much, so in the government of children in particular, it is of primary importance not to exact too much in any respect—neither too much labour, nor too much submission, nor too much circumspection, nor too much subserviency. Let us be careful of this, because what a parent actually requires, he ought, in all cases, to insist on being punctually, promptly, and fully performed; inasmuch as on this, the establishment of his authority, as well as the benefit of the child, essentially depends.

3. Let us not keep our children at too great a distance from us, by inspiring them with a servile dread of our presence, or with a fear that we shall question them unduly, on topics on which they would wish not to speak.

It is not a very easy matter to unite familiarity with dignity, to be free with our children, and yet to maintain our authority and command their respect. This however, is a matter of much importance, which we ought by all means to attempt: For if our children shun our presence, or fear to speak their minds to us with freedom, they may contract the most pernicious sentiments, or enter into the most ruinous schemes or connexions, without our ever having it in our power to correct them, till all attempts may be fruitless. Let us, therefore, as far as we can, gain their confidence, make them our companions, treat their notions with respect, patiently labour to convince them when they are wrong, forbear to press them on points which too deeply interest their feelings; and thus, by securing their confidence and affection, as well as their esteem and reverence, learn the secrets of their hearts, and influence their opinions, sentiments and conduct, on all important subjects and concerns.

4. Much indulgence, tenderness and forgiveness, must be mingled with the discipline of children, if we would not provoke them to wrath. It should be manifest that it gives us far more pleasure to

gratify their wishes than to disappoint and refuse them. Then, if they are not extremely perverse, they will be sensible that every refusal springs from a strong conviction that indulgence would be injurious. We should even lay hold on some suitable occasions to disappoint their expectations of correction or reprimand, for what they know to have been wrong in their conduct—not failing, however, to let them see that we notice and disapprove of the wrong; but that, in the present instance, we forgive it frankly, in hope that forgiveness will affect them more than punishment. Thus will they be constrained to feel that discipline and coercion are used, solely from a regard to their benefit. In addition to all, there should be a general tenderness, united with delicacy and dignity, in the whole treatment of our offspring; which can scarcely fail, if they possess any sentiments of generosity, to gain their hearts,—and to withhold them from being provoked to wrath, when duty calls us to animadvert on their follies or their vices.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

EXPOSITION OF 1 PETER, iii. 19, 20.

"By which also he went and preached to the spirits in prison which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water."

There are few texts in the sacred volume which have received so many different expositions as have been given to the above. Some have here found a region in the world of spirits which they have denominated "*limbus patrum*," which, anterior to the death of Christ, and his descent to that place, seems to have corresponded to the more modern purgatory. These, it seems, are places to which those were, and are consigned, who did, or do, not deserve to be sent to hell, but who, nevertheless, are not fit to be admitted to heaven—from which places they could not be released and admitted to celestial bliss, otherwise than either by a personal visit from Christ himself, or by the renewed offering of his sacrifice on earth, by his regularly constituted vicars. As the only information we have respecting these half-way places between heaven and hell, seems to be about as well certified as many romantic stories told us by lying travellers, we feel alike incredulous to both.

There is another opinion, which savours somewhat of the former, but is much more partial in its extent. Instead of making this prison, or limbus, a receptacle for all the pious who had died before the coming of Christ, it was "*a place of keeping*" only for those who were disobedient to the preaching of Noah—but who happily repented after the flood commenced, and before they were drowned. Why those persons should have met so singular a fate I am unable to see. If true penitents, why were they not congregated with all other true penitents, who had before them entered eternity, or who entered it afterwards until Christ came? If they were not true penitents, why were they distinguished from the rest who died in sin? I suspect that this text does not at all teach that Christ, after his death, visited the abodes of departed spirits, to report to them his triumph, and to effect their discharge.

There is one other opinion which has been very generally received, and to the general truth of which no good objection can be made. It is that interpretation which supposes that the Apostle Peter here tells us that Christ, by that Spirit by which he was made alive from the dead, did inspire and influence Noah, and other preachers of that day; and thus may be said to have preached to those who were then

disobedient and perished, but who, when Peter wrote, were spirits in the prison of hell. That Christ, by his Spirit, did direct and influence the preachers of righteousness in Noah's day, as well as in every other period of the church, is undeniably true; nor is there any reason to doubt but that they, who then lived and died impenitent, were, when Peter wrote, in the prison of hell. But that this is the special import, and true interpretation of what Peter has here written, may, perhaps, be fairly questioned. Why with such special emphasis and distinction, is he said to have gone *at that time*, and preached. If he had gone at no other time, or at that time in some special and peculiar way, by such facts the interpretation here given might be explained; but such special facts are not alleged, nor is there any evidence on which they could be alleged.

A translation and interpretation differing from all those now enumerated, has occurred to the writer of this paper.—That the doctrine which this new translation expresses, is in perfect accordance with other scriptural doctrine and facts is confidently believed, even though it should be denied to be the doctrine of this text. It is this—That Christ, when risen from the dead, did proclaim his resurrection, and consequently his divine mission, by spirits, i. e. holy angels, who were on the watch (at his tomb,) to those who had before been unbelieving i. e. the soldiers stationed there; or to his unbelieving and disconsolate disciples, who had come to visit his dead body—not believing that, according to his promise, he would rise from the dead. The text thus translated, would be as follows:—ἐν ᾧ, (*a*) at which time, καὶ, also, πορευθεὶς (*b*) ἐκηρυξεν, he preached, τοῖς πνεύμασι ἐν φυλακῇ, (*c*) by the spirits on watch, ἀπειθήσασι, to those who had been unbelieving—(*d*) ὅτε ποτε, as formerly, the long suffering, &c. Or thus:—At which time, having departed (from the tomb) he proclaimed by spirits (i. e. by angels) his resurrection, to those on guard, who had been unbelieving formerly. Or thus:—At which time, having departed, he proclaimed his resurrection, by spirits—i. e. by the holy angels, who first announced it—as formerly in the days of Noah, when the ark was preparing, the long suffering of God waited on the unbelieving or disobedient, (*e*) εἰς ἣν,—after which long suffering, few (i. e. eight) souls, were preserved safe, through the water of the deluge: to which a corresponding baptism now saves us, through the resurrection of Jesus Christ (not a baptism which consists in removing the filthiness of the flesh,) but the answer of a good conscience toward God (i. e. by a renovated and upright mind)--by the resurrection, &c., who having gone, &c.

1 Peter iv. 1, 2. "Forasmuch then as Christ hath suffered for us in the flesh put on, as armour, the same mind; for he having suffered in the flesh hath (*f*) made an end, or laid a restraint upon, sins (*g*), that we

(*a*) John v. 7. Mark ii. 19. Luke xii. 1.

(*b*) A pleonasm—predicavit—Ephes. ii. 15. Macknight on the Epistles.

(*c*) Schleusner on φυλακῃ—"Proprie: *custodia*, actio custodiendi, qua excubiæ aguntur, ne res aliqua sarripiatur, aut aliquis evadat. Sic sumitur Luc ii. 8, et ab Alexandrinis Num. i. 53, xviii. 3, 4, 5, xxxi. 47.

(*d*) Schoetgenius, in Horis Hebraicis, 1043. legi pro ὅτε vult ὅτι, quod in editione sua Genevense exstet, et codices quidam, teste Erasmo, habeant. Millius unum pro hac lectione adfert. Ex hac lectione—"Jam enim semel Deus, temporibus Noachi, pro longanimitate sua, homines invitavit, eorumque pœnitentiam expectavit."

(*e*) εἰς ἣν—postquam patientiam.

(*f*) See the following, of many instances in which passive verbs are used with an active signification. Acts xiii. 2, 47; xvi. 10; xviii. 19.

(*g*) 1 Peter ii. 24.

should no longer live the rest of our time," &c.

1 Peter iii. 19, as explained above, lays a foundation for the following remarks:—

1. The resurrection of Christ is an indubitable fact, confirmed by the testimony of heavenly witnesses.

2. It is a truth of primary and fundamental importance, in the preaching of the gospel and in the faith of Christians.

3. Angels have exercised, and do still exercise, a ministry of high importance to the church of Christ.

4. Their benevolence is deeply interested in the welfare of man.

M.

OBITUARY NOTICE OF MASTER JOHN R. HUTCHISON.

To the Editor of the Christian Advocate.

Mr. Editor—The following short account of the last illness and religious exercises of my son John R. was written for the satisfaction of my own family and a few friends, without any design of giving it publicity. But finding that some manuscript copies of it have got out, which, through the negligence of transcribers, are greatly mutilated and distorted, I have complied with the request of some friends to have it published, if you should deem it worthy a place in your excellent Advocate.

JOHN HUTCHISON.

My son, John Russel Hutchison, was attacked with dysentery on Sabbath, the 17th August, 1823. He was our eldest son, and the only surviving one of four sons that were born to us. He was eleven years, one month and twenty-two days old, at his decease. He was a regular attendant at church from an early period; but during the spring and summer preceding his death, he manifested a peculiar fondness for hearing the word preached, for attending on praying societies, and for religious conversation. He generally carried about with him a copy of Watts' Psalms and Hymns, many of which he had committed to memory. For some weeks before he was seized by his last sickness, he was under deep concern about his eternal welfare. He gave up all amusement, or play, among the boys of the town, and upon coming in from Latin school, which he had attended for seven or eight months, retired to a room by himself; where he spent his leisure time in reading the scriptures, and Doddridge's Rise and Progress of Religion in the Soul. His mother and I frequently urged him to go out and play, or take exercise for his health. But to this he had no inclination. And his conversation on his death-bed, as well as before, evinced that he had read the books abovementioned with attention.

From the commencement of his sickness, he was apprehensive that he would not recover. I had been absent, performing ministerial duties in a vacant congregation; and on my arrival at home on Tuesday afternoon, the third day of his sickness, he, with great earnestness, requested me to pray for him. He was much concerned about his sisters; and told his mother in private, to put them in mind of their duty. He talked to his eldest sister when there was no person in the room but themselves, and pressed on her the duty of secret prayer, telling her, that for some time previously, he himself had prayed three times a day in secret.

His disorder proved very obstinate from the first. His sufferings were extreme; and his patience was exemplary. He very frequently cried out in the acuteness of his pains, "Lord! have mercy on me," and, "Lord God Almighty! have mercy on me, for Jesus Christ's sake." He observed to his mother that, "we are such sinful creatures, is the reason we have to suffer so

much." At one time he said to her, "O, Ma! how good the Lord is, that he has spared us so long, and has not cut us off long ere this!" He often observed that his complaint was a "terrible disorder;" and he once said to his mother, "If I should get over this sickness, I think I can say with the Psalmist: 'It is good for me that I was afflicted; before I was afflicted I went astray, but now have I kept thy word.'"

He one day requested his mother to read to him in the Bible; and upon her inquiring where he wished her to read, he mentioned the third chapter of John's gospel. Afterwards he enjoined it on her to urge his sisters "to seek the Lord, and to seek him early; and to pray that they might be born again—born of the Spirit—that they might be baptized with the Holy Ghost." Surprised at the manner in which he spoke on the subject of regeneration, she said to him—"John, where did you learn so much about the new birth?" "I learned it," said he, "from that third chapter of John which you read to me."

Watching with him one night, I lay on the side of the bed; and on his becoming a little restless, I inquired what he wanted? "I want you," said he, "to pray with me, and to teach me to pray." When telling him how he should pray, "I do," said he, "but I get so confused."—This was toward his last, when he was very weak. At one time, when none was present but his mother, he said: "O, Ma, it is a sweet thing to die in Jesus!" At sometimes again, he discovered great anxiety respecting the state of his soul, and his preparation for heaven; and when there was no person with him but his mother, he would pray audibly, "that the Lord would pardon his many sins for Christ's sake—that he would take him for his child; would wash him in Jesus' blood; would sanctify him, and prepare him for heaven; and at death, would take him to himself." Such was the substance of his prayers. She expressed some fears to him, that, if he recovered, he would forget his views, and feelings, and pious resolutions when sick. He then charged her in a very earnest manner, not to let him forget or neglect his duty, if he should get well; but to remind him of his sickness, and of the necessity of prayer, and a holy life. It was but seldom that he appeared to entertain any hope of recovery. He appeared much better on the Friday before his death, which cheered up the family considerably; but he called his mother to him, and told her privately, that he had but little hopes of his recovery. That night he became worse, and continued very ill and restless the whole night. Towards daybreaking, he appeared to be near his last. None were with him, except his mother and myself. We let him know that we considered him much worse: "Yes," said he, "death is approaching fast:" these words he pronounced with great calmness and deliberation. I then awoke the rest of the family, and he shook hands with his sisters and cousin, bade them farewell, and charged each of them, when he was dead and gone, to mind the one thing needful. At this time, he could not speak above his breath. We supposed him dying for a considerable time that morning (Saturday). I said to him, "John, I think you are dying;" he replied—"Yes, I think I am." I asked him if it was hard to die, or if he was afraid to die? "No," said he, in very soft accents, and with an air of the utmost composure—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While, on his breast I lean my head,
And breathe my life out sweetly there."

The last line died on his lips, through failure of his strength.

Shortly after this a young man entered the room, with whom John

had conversed freely and frequently respecting his spiritual concerns, previously to his sickness. On this young man he fixed his eyes, and stretched out his hand towards him; when he approached the bed, he took him by the hand, bid him farewell, and requested that he would pray for him. In the same manner he acted with two lads, who attended the same school with himself, and who were also under serious impressions.

A number of persons were assembled in the room to witness his exit; and though he had not spoken above his breath for a considerable time, he exerted himself so as to speak loud enough to be heard all through the house, and said—"I bid you all farewell; and oh! mind the one thing needful; I beseech you, my sisters, mind the one thing needful: seek the Lord, and seek him early." Then turning to his mother, he said; "Ma, do you help them to seek the Lord." Two of his sisters were older than he, and one of the same age with himself—he and she were twins.

He professed a willingness to die, if he were sure that he was prepared for heaven. On this subject, he at times manifested deep concern. To comfort him, I reminded him of what Christ says in the character of wisdom, Prov. viii. 17.—"I love them that love me; and those that seek me early shall find me." Now, said I, do you not love Christ? "O! yes, I do, with all my heart," was his reply. Upon his exhorting those around him again "to seek the Lord, and to seek him early," I observed to him, you have been seeking the Lord; "I have sought him," said he; I hope, said I, you have found him. To this he nodded assent. He several times told us to speak to him as little as possible; for it hurt him to speak.

After waiting on him between three and four hours, expecting to witness his departure, we perceived him somewhat revived; and he lived twenty-four hours after that. He was perfectly sensible to the last, but not able to converse much. On Sabbath morning, I asked him if he knew what day that was? He answered, "Yes." I subjoined, it is the Sabbath—"I know it," said he. I then observed to him, that yesterday morning about the same time, I did not think that he would be alive so long. He replied, "neither did I." A few minutes after, when there was no one with him but a young woman who had resided several years in the family, he turned towards her, and looking her full in the face, said: "Susan, death is drawing near; and I must go and travel to my God!" She immedidiately called the family in; but he spake no more. In death's cold embrace, his looks were intelligent, but his tongue refused to perform its office; and he departed without a struggle or a groan.

We had a great desire that he might be spared to us; but wish to repress every murmur, and to submit patiently to the will of God; to rest satisfied with the disposal of heaven, and to say, with pious and afflicted Job—"The Lord gave, and the Lord hath taken away: Blessed be the name of the Lord."

Six of our children now sleep in the dust, cut off in the morning of life, whose early removal we have to lament; but I trust that we do not mourn as those who have no hope. On the glorious morn of the resurrection, "them who sleep in Jesus will God bring with him."

J. H.

Mifflintown, September, A. D. 1823.

We have given a ready insertion to the foregoing judicious, modest, and well written narrative; and take this opportunity to say, that to such obituary notices our pages will always be cheerfully opened.

EDITOR.

From the Amulet, or Christian and Literary Remembrancer.

THE SHIPWRECKED.

By L. A H.

They rolled above me, the wild waves—
The broken mast I grappled yet;
My fellow-men had found their graves,
On me another sun had set.
But, merciless the ocean still
Dash'd me, then calmly round me lay,
To wake another human thrill,
As tyrants torture ere they slay.
But when the foaming breakers rush'd,
And pass'd o'er me, or bore me high,
Then into circling eddies gush'd,
I struggled—yet I knew not why;
It was hope that bade me cling
Still to that only earthly thing,
I knew not then His mercy gave
To keep me level with the wave.
The tempest, when the day was gone,
More fiercely with the night came on;
But howling o'er the trackless sea,
Gave neither hope nor fear to me;
Despair had made me brave my fate,—
To die—thus lone and desolate.
I saw another morning sun,
But yet my struggles were not done:
A passing billow wafted then
A comrade's body to my side,
Who lately, with his fellow-men,
Had bravely stemmed the dashing tide.
His calm cheek and half-open eye
Betokened that in agony
His spirit had not left him,—he
Seemed as if slumbering on the sea.
I calmly gazed, and without dread,
Upon the dull eye of the dead;
But when his cold hand touch'd my cheek,
My voice came from me in a shriek:
At mine own voice I gazed around,
'Twas so unlike a human sound;
But on the waters none were near,
Save the corpse upon its watery bier,
And hungry birds that hovered nigh,
Screaming his sole funeral cry.

My sum of human pangs to fill
There came a calm—more deathly still,
Because its sullen silence brought
A dull repose that wakened thought.
How my limbs quivered, as the sea
By some less gentle breeze was stirred,
As if I every moment heard
The ocean monsters follow me!
Then came the sun in all his might,
To mock me with his noon-day height:
When the waves lay beneath me long,
I felt his power grow fiercely strong
Above me, and would often dip
My burning brow and parched lip,
To cool them in the fresh'ning wave,
Wishing the waters were my grave.
But oft the sea-bird o'er me flew,
And once it flapped me with its wing:
That I must be its prey I knew,
And smiled at my heart's shivering;
But yet I could not bear to see
Its yellow beak, or hear its cry
Telling me what I soon must be;—
I moaned, and wept, and feared to die.

And as the chill wave grew more chill,
The evening breeze became more still,
And, breathing o'er the awful deep,
Had lulled me, and I longed to sleep:
My senses slept, my head bowed low,
The waters splashed beneath, then broke
Suddenly o'er my aching brow,
With a convulsive start I woke,
And, waking, felt them o'er me float,
While gurgling in my parched throat.

Where'er I drifted with the tide,
My comrade's corpse was by my side.
Still to the broken mast I clung,
At times aside the waves I flung,
All day I struggled hard; but when
Another and another came,
Weaker and weaker grew my frame,—
I deemed that I was dying then.
My head fell on the wave once more,
And reason left me,—all seemed o'er;
Yet something I remember now,—
I knew I gazed upon the sky,
And felt the breeze pass o'er my brow,
Along the unbroken sea to die;
And, half with faintness half with dread,
The spirit that sustained me fled.

There was an eye that watch'd me then,—
An ear that heard my frequent prayer;
And God, who trod the unyielding wave,
When human efforts all were vain,
Ere the death-struggle, came to save,
And called me back to life again.
* * * * * * *

I thought that I was yielding life,
To perish in that mortal strife,
And calmly lay along the sea,
That soon would calmly pass o'er me;
But my clench'd teeth together met,
As if with death I struggled yet—
That I was stemming it once more;
And then again the sea-bird's cry
Was mingling with the billows' roar,
As I laid down my head to die.

Returning reason came at last,
And bade returning hope appear:
That remnant of the broken mast,
And my dead comrade—both were near;
Not floating o'er the billows now,
For they had drifted us to land—
And I was saved—I knew not how—
But felt that an Almighty hand
Had chased the waters from the strand.

Beside the corpse, and by the wave,
I knelt and murmured praise to Him,
Who, in the fearful trial, gave
Strength to the spirit and the limb!

Reviews.

ALEXANDER CAMPBELL'S NEW TESTAMENT.

(*Continued from page* 220.)

One prominent feature of this anomalous production is, that it professes to reject every adopted or anglicised word. Dr. George Campbell's labours in favour of immersion give him some aid in this particular. Complaining of our translators, the Dr. says, "some words they have transferred from the original into their language, others they have translated." He wishes that they had not *transcribed* the word *baptism*, but given it a dipping *translation*. He considers *baptism* even now "a foreign name. For this reason," says he, "I should think the word *immersion* (which though of Latin origin, is an English noun, regularly formed from the verb *to immerse*,) a better English name than *baptism*, were we now at liberty to make a choice."

When great men sicken into a prurient longing to carry some wrong point, what weak arguments they will sometimes use! Now I would inquire of the literary world, if it be not as true, that BAPTISM, *though of Greek origin, is an English noun, regularly formed from the verb* TO BAPTIZE, as that *immersion*, "though of Latin origin, is an English noun, regularly formed from the verb *to immerse*?" Both these words were originally foreign, and both are now naturalized; and if there be any difference, it is in favour of *baptism*, because this, being more generally known and understood, is more completely domesticated. Besides, the connexion of the term, in the scriptures, shows that *immersion* would be a perversion instead of a translation of the original. It was evidently this consideration which sometimes made Dr. Macknight follow our Bible in transcribing. He does not say "All were *immersed* into Moses in the cloud and in the sea," as my opponent's *incomparable* has said for him; but he says "all were *baptized* into Moses in the cloud and in the sea." When a man's zeal against the adoption of Greek words leads him not only to publish Dr. Campbell's weak argument, but to invent a fact for Paul, and forge a translation for Macknight, I am ready to say, in reference to a reproof once given to an incompetent imitator of Pindar, "Dr. Campbell was bold, but thou art impudent."

Scores of alterations where this word is concerned, are confessed in the Appendix; and after he was taxed with the fault, he shows that they were promised in the Prospectus, which, however, is not published with the work, and is in direct opposition to the promise contained in the title-page. His prospectus reads as follows, viz. "There is also one improvement of considerable importance which ought to be made in this work, and to which we shall attend. Sundry terms are not translated into English, but adopted into those translations from long usage. Those terms are occasionally translated into English by Campbell and Macknight; but not always. We shall uniformly give them the meaning which they have affixed to them, wherever they occur, and thus make this a pure English New Testament, not mingled with Greek words, either adopted or anglicised." Here is a promise that he will make his translation such pure English, that it shall not contain any adopted words, such as *Martyr, Archangel, Myriad, Mystery, Schism, Blasphemy, Denarius, Euroclydon, Tartarus, Abyss, Hades*. Some of these words, such as *My-*

riad, Denarius, Tartarus, Abyss, and *Hades,* are translated and not adopted in our Bible: but his translation is greatly to excel ours in this respect, and be much purer English. He promises to adopt none, but translate all. After this, would you expect to hear me say that he had actually adopted the whole of them, even those which our Bible translates? Yet such is the fact!

In one case, he copies Doddridge, concerning "the *martyrs* of Jesus," though in another he alters Doddridge's *martyr* into *witness. Angel* is a Greek word anglicised; he therefore rejects it utterly, and always uses the word *Messenger* for it. *Archangel* also is a Greek word transcribed, and might just as properly be rendered *Prime-messenger:* yet this word he uniformly adopts. *Myriad* is a Greek word anglicised, and when used in connexion with angels, is rendered, by Macknight, "ten thousands of angels." My opponent's *incomparable* alters this into "*myriads* of messengers." How wonderfully this elucidates the subject! But in the Appendix he tells us that such improvements are made, that the scriptures may be "more intelligible to common readers, whose edification," says he, "we have supremely in view." Some common readers, however, are so stupid, that they would think this improvement worth very little more than a pair of leather spectacles. Besides copying Doddridge in transferring the word *mystery,* and Macknight, in transferring the word *schism,* he holds fast to this adopted word twice, even where Macknight translates it; in one of which instances he justifies himself by the authority of Dr. George Campbell, who first taught him to condemn such transcriptions. The Dr. and his *incomparable* disciple sometimes translate *blasphemy* and *blaspheme,* though poorly enough: yet at other times both the noun and the verb are adopted by them. As for *Denarius,* I believe they uniformly transfer it: although our American *dime* is a coin of the same value, and would, (in our country at least,) afford a good translation. He has adopted *Euroclydon,* although he knows that *Levanter* is a translation familiar to the commercial world. To be more intelligible to common readers, he has adopted *Tartarus,* instead of translating it *hell,* as our Bible does. In one instance now before me, he follows Dr. Campbell in transferring the word *abyss,* where our Bible translates it *the deep,* notwithstanding their censures against it for transferring instead of translating. In other cases he copies Doddridge's *abyss;* besides which, he translates it *the deep* with Macknight, and *the bottomless pit,* with Doddridge. In relation to another word of similar import, my opponent says, "There being no one word in our language which corresponds to the term *hades,* he [Dr. George Campbell] is obliged to retain and explain it." He at the same time says, "We [Mr. Alexander Campbell] have uniformly followed his method in the books which he did not translate." That is, the word *hades* is never translated, but always retained in his New Testament. This he does in despite of Macknight's *grave* and Doddridge's *hell,* and his *unseen world;* yet in this last translation my opponent actually copies Doddridge in three places, notwithstanding his promise uniformly to retain *hades* after Dr. Campbell's example. From these instances we may conclude that when he promises to adopt, he will be sure to translate, and when he abuses our translators for adopting, he means to adopt twice as much as they have done.

(*To be continued.*)

BRITISH REVIEWS.

It is known to some of our readers, that in the last No. of the British

Quarterly Review, an article is inserted which contains some severe animadversions on the character, conduct and views of the American missionaries, at the Sandwich Islands. It so happened that this review came to our hands while we had the pleasure of having for our guest the Rev. Charles Samuel Stewart, whose private journal has appeared in our pages, and who was then engaged in obtaining contributions in Philadelphia, to aid in sending out a reinforcement to the Sandwich Island mission, under the direction of the American Board of Commissioners. We considered this as a favourable occurrence in Providence; as Mr. Stewart was able, from personal knowledge, to expose at once, to those with whom he conversed, the misrepresentation of facts made by the writer of the article to which we have referred. Mr. S. also engaged to furnish us with some written remarks on the subject, which we fully expected to insert in the present number of our miscellany. But his numerous and pressing engagements have compelled him to delay his communication till the coming month, when our readers may expect that the unfairness of the British reviewer will be set in a proper light.—We have good reason to believe that what that reviewer has given to the world as a letter from the Sandwich chief, BOKI, is in substance a forgery; and we rejoice that Mr. Ellis in England, as well as Mr. Stewart in the United States, will be able, and we doubt not disposed, to vindicate the sacred cause of missions, in the islands of the Pacific Ocean, against the malignant attacks of its enemies, some of whom appear to us to hate these missions because they are evangelical, and others because, at the Sandwich Islands, they are American.

The Eclectic Review is conducted by men who appear to love the truth as it is in Jesus, and to regard their Christian brethren in America with no hostile feelings. From that Review, we insert the following article, which appears to be written with candour, and which contains some general information that we think will be gratifying to all the friends of missions, and especially to those who take a lively interest in what has occurred at the Sandwich Islands. Yet even in this review there are two errors, which we deem it of some importance to correct. The first relates to the recently deceased monarch of the islands, the unhappy Riho-Riho. He is represented as chargeable only with occasional intemperance. Eye-witnesses, we are sorry to say, have assured us that he was what we should call a confirmed drunkard; that is, he was, not unfrequently, for days together, in the most pitiable state of extreme ebriety—besotted and helpless. When not disguised by liquor, all agree that he was an amiable, able, and well disposed prince; an accomplished gentleman in his manners, and devoted to the promotion of his people's happiness. The second error of the reviewer relates particularly to Mr. Bingham. It is said "strange things are intimated respecting Mr. Bingham and his fellow missionaries; we wish, most sincerely, that Mr. Ellis were on the spot. His intelligence and moderation might prevent much mischief." Now *we* do not wish that Mr. Ellis were on the spot to which the reviewer refers, but rather rejoice "most sincerely" that he is "on the spot" in England,—able and ready, we are confident, not only to vindicate the American missionaries from the slanders of their enemies, but to correct the misapprehensions of their real friends. He and the American missionaries, when they were together, acted in perfect concert. His experience and counsel were doubtless of great use, and we do not believe that his advice has been departed from, since he left the islands. It may be that in some

particular instance Mr. Bingham has not acted in the best possible manner; but he is unquestionably an able, judicious, prudent, and devoted missionary; and the intimation that the presence of Mr. Ellis, or of any other European individual, is necessary to "prevent much mischief," does great injustice—not voluntarily we are satisfied—to the American missionaries. But we forbear—The remarks of Mr. Stewart, in our next number, will bring the truth before our readers, more clearly and fully than it can be stated by us.

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Voyage of H. M. S. Blonde to the Sandwich Islands, in the Years 1824, 1825. *Captain the Right Hon. Lord Byron, Commander.* 4*to. pp.* 270. *Price* 2*l.* 2*s. London.* 1827.

Notwithstanding its more imposing exterior, this is a book very inferior, in point of quality, to the highly interesting volume recently published by Mr. Ellis. It is, in fact, only supplementary to its precursor; and the additional details that it supplies, might have been advantageously compressed within the limits of a moderate-sized appendix. They understand these things, however, better in Albemarle-street than they do in "the Row;" and the same matter which, in octavo, would only be deemed worthy of a chapter, claims, in quarto, the accommodations of a volume; while the decorations which seem quite insignificant on the humbler scale, bid defiance to criticism when exhibited in the ultra proportions of a folded sheet. But we are anticipating; and, as we shall presently have to make specific comment on these particulars, we shall first dispose of the preliminary question, by endeavouring to ascertain the positive and comparative value of the information communicated in the work before us.

In our review of Mr. Ellis's volume, we gave such a general account of its contents, as will supersede the necessity for a minute analysis of Lord Byron's Voyage. It will, indeed, better suit the desultory character of the present narrative, to extract from it some of its more attractive details, than to follow it consecutively. The story is, on the whole, agreeably told, though with an occasional affectation of fine writing and sentimental reflection, that is singularly out of place when associated with a sailor's log-book, and the expressive simplicity of his vocabulary.

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Quarterly Review, an article is inserted which contains some severe animadversions on the character, conduct and views of the American missionaries, at the Sandwich Islands. It so happened that this review came to our hands while we had the pleasure of having for our guest the Rev. Charles Samuel Stewart, whose private journal has appeared in our pages, and who was then engaged in obtaining contributions in Philadelphia, to aid in sending out a reinforcement to the Sandwich Island mission, under the direction of the American Board of Commissioners. We considered this as a favourable occurrence in Providence; as Mr. Stewart was able, from personal knowledge, to expose at once, to those with whom he conversed, the misrepresentation of facts made by the writer of the article to which we have referred. Mr. S. also engaged to furnish us with some written remarks on the subject, which we fully expected to insert in the present number of our miscellany. But his numerous and pressing engagements have compelled him to delay his communication till the coming month, when our readers may expect that the unfairness of the British reviewer will be set in a proper light.—We have good reason to believe that what that reviewer has given to the world as a letter from the Sandwich chief, BOKI, is in substance a forgery; and we rejoice that Mr. Ellis in England, as well as Mr. Stewart in the United States, will be able, and we doubt not disposed, to vindicate the sacred cause of missions, in the islands of the Pacific Ocean, against the malignant attacks of its enemies, some of whom appear to us to hate these missions because they are evangelical, and others because, at the Sandwich Islands, they are American.

The Eclectic Review is conducted by men who appear to love the truth as it is in Jesus, and to regard their Christian brethren in America with no hostile feelings. From that Review, we insert the following article, which appears to be written with candour, and which contains some general information that we think will be gratifying to all the friends of missions, and especially to those who take a lively interest in what has occurred at the Sandwich Islands. Yet even in this review there are two errors, which we deem it of some importance to correct. The first relates to the recently deceased monarch of the islands, the unhappy Riho-Riho. He is represented as chargeable only with occasional intemperance. Eye-witnesses, we are sorry to say, have assured us that he was what we should call a confirmed drunkard; that is, he was, not unfrequently, for days together, in the most pitiable state of extreme ebriety—besotted and helpless. When not disguised by liquor, all agree that he was an amiable, able, and well disposed prince; an accomplished gentleman in his manners, and devoted to the promotion of his people's happiness. The second error of the reviewer relates particularly to Mr. Bingham. It is said "strange things are intimated respecting Mr. Bingham and his fellow missionaries; we wish, most sincerely, that Mr. Ellis were on the spot. His intelligence and moderation might prevent much mischief." Now *we* do not wish that Mr. Ellis were on the spot to which the reviewer refers, but rather rejoice "most sincerely" that he is "on the spot" in England,—able and ready, we are confident, not only to vindicate the American missionaries from the slanders of their enemies, but to correct the misapprehensions of their real friends. He and the American missionaries, when they were together, acted in perfect concert. His experience and counsel were doubtless of great use, and we do not believe that his advice has been departed from, since he left the islands. It may be that in some

particular instance Mr. Bingham has not acted in the best possible manner; but he is unquestionably an able, judicious, prudent, and devoted missionary; and the intimation that the presence of Mr. Ellis, or of any other European individual, is necessary to "prevent much mischief," does great injustice—not voluntarily we are satisfied—to the American missionaries. But we forbear—The remarks of Mr. Stewart, in our next number, will bring the truth before our readers, more clearly and fully than it can be stated by us.

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Voyage of H. M. S. Blonde to the Sandwich Islands, in the Years 1824, 1825. *Captain the Right Hon. Lord Byron, Commander.* 4*to. pp.* 270. *Price* 2*l.* 2*s. London.* 1827.

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which has been confirmed by his successors, and, as it should seem, accepted by our cabinet. After having consolidated his power, and established a profitable and extensive system of commerce, he died in May, 1819, leaving his office to his son Iolani, or Riho Riho, a young man of good intentions, but of strong passions, and ambitious of power and distinction. He has been represented as addicted to drinking, but, from this charge, he is defended by the Editor of the present volume, who denies the habit, and extenuates the occasional excess, by an emphatic reference to the delinquencies of nobles and princes among ourselves. His first measures exhibited the boldness and decision of his character. The prompt extinction of rebellion by placing himself unguarded in the hands of its leader, that he might overcome it by argument and remonstrance, rather than by arms; the suppression of idolatry; the removal of the arbitrary, and oppressive disqualifications that placed females in a state of degradation; all these were the acts of an enlightened and determined spirit. Nor were these things hastily or rashly done. Riho Riho took counsel, and was aided by the sanction and example of his most powerful chieftains. His visit to England, too, appears to have been neither a capricious nor an unadvised step. Independently of his reasonable curiosity to witness the circumstances of European society, and the sources of that power which extended its signs and influences so far from its centre, he was anxious to arrange a permanent understanding with the government of Great Britain, and to obtain a formal and authoritative recognition of the alliance between the protected and protecting nations. With these views, he embarked in an English merchant vessel, commanded by a Captain Starbuck, an American, to whom dishonesty and intrigue are very unequivocally imputed. He refused to receive on board, as interpreter, the English missionary Ellis; and his dealings in money transactions are represented as the very reverse of honourable. It is suggested, that he might have in view more important objects, and that, if circumstances had favoured his machinations, he intended ultimately to inveigle his passengers to America, and there to stipulate for the session of one of the Sandwich islands, "in exchange for the liberty of returning to their kingdom." He had taken care to lighten the stock purse of the party very seriously; and he probably calculated, that when the remainder had been dissipated in England, they would be at his mercy for a passage back. He would then have conveyed them to the United States, and accomplished the rest of his purpose in his own way.

"When Riho Riho embarked, he had taken twenty-five thousand dollars on board with him. Captain Starbuck, who took on himself to regulate the king's expenditure, alleged that three thousand had been spent during their short stay at Rio Janeiro, a certain number on the road from Portsmouth to London, and these were the only sums he could account for; although, when the cash chests belonging to the king were opened at the Bank of England, little more than ten thousand dollars were found."

It is stated, that the merchants of the United States are very desirous of obtaining a port in the Pacific, and that one of the Sandwich Islands would be well suited to their purpose. It is, moreover, broadly intimated, that the American missionaries at Owhyhee are intriguing for an influential share in the general political administration. However all this may be, the Captain's designs, if they were mischievous, were cut short by the intervention of the British Government, who, very wisely and humanely, appointed a guardian to Riho Riho and his suite, paid them every attention, and, when the lamentable deaths of the young king and queen had put

an end to all their speculations, sent home their remains with royal honours.

The behaviour of the whole party is described as exemplary, while in this country. They examined every thing with a curiosity eager but not rude; and, when they were introduced to an assembly of rank and fashion, invited by Mr. Canning for the purpose of meeting them, if any of the "well-dressed mob" had anticipated amusement at the uncouth behaviour of the savages, they were disappointed at finding,

"that not the slightest embarrassment or awkwardness was displayed by them, and that the king knew how to hold his state, and the *erees* to do their service, as well as if they had practised all their lives in European courts."

They were delighted with Westminster Abbey; the music affected them much; and when Riho Riho was informed that the ancient kings of England lay buried in Henry the Seventh's Chapel, he paused on the steps, and refused to enter. The place, he said, was "too sacred." He was taken to Covent Garden theatre; and much gratification was expressed when he learned that the royal box had been fitted up expressly for his reception. The whole party were averse to regular hours for meals; they ate when they were hungry, and could not learn the habit of adjusting the appetite to particular hours.

"Their greatest luxury was oysters, of which they were particularly fond; and one day, some of the chiefs having been out to walk, and seeing a grey mullet, instantly seized it and carried it home, to the great delight of the whole party, who, on recognising the native fish of their own seas, could scarcely believe that it had not swam hither on purpose for them, or be persuaded to wait till it was cooked before they ate it."

The closing scenes were extremely affecting. One of the suite, who had been left on board in charge of the baggage, having landed at different places in the river, had caught the measles, and communicated the infection to the king and queen.—The former was affected violently, but not alarmingly: the latter exhibited the most dangerous symptoms.

"No hope remaining of the queen's recovery, her husband was apprized of her danger. He caused himself to be immediately placed in his arm-chair and wheeled to her apartment; when, being lifted upon her bed and placed by her side, he embraced her affectionately, and they both wept bitterly. He then dismissed the attendants, and they remained for some time alone together. Till then, the king was supposed to be recovering; but it was understood, that at this mournful interview, these young people had agreed that one should not survive the other. At five o'clock, he desired to be conveyed to his own bed, where he lay without speaking, and the queen died about an hour after he left her; that is, about six o'clock in the evening of the 8th of July, 1824.

"Liliah, whose dutiful and affectionate behaviour to her friend and mistress had been most exemplary, now took charge of her body, and disposed it after the manner of her country, unclothing it to the waist, leaving also the ancles and feet bare, and carefully dressing the hair and adorning it with chaplets of flowers. The king now desired the body might be brought into his apartment, and laid on a small bed near him; that being done, he sat up looking at it, but neither speaking nor weeping. The medical attendants observed, that the state of Riho Riho was such as to render it highly improper to keep the queen's body near him, and it was therefore proposed to him to allow it to be taken away; but he sat silent, and answered no one, only by gestures showing that he forbade its removal. At length, after much persuasion, and then leaving him to himself for a time, he suddenly made signs that it might be taken away; which was accordingly done, and the queen was again placed on her own bed. From this day the king's disorder rapidly increased; the loss of the queen decided his fate: his spirits sank, his cough increased, and he himself declared he should not long survive. On the day of the king's decease, he was supported by pillows, and said little, but repeated the words, 'I am dying, I am dying:' within the curtains of the bed, one of the chiefs sat continually, with his face towards the king, and his eyes fixed on him, in conformity, as they said, with their native customs."

It was much regretted by the king

of England, that he had not been able to arrange an interview with Riho Riho; and as early as convenient after the decease of the *Ereetabu*, his followers were introduced to his Britannic majesty at Windsor. They were charmed with their reception, and felt, in full force, the impression of that mingled grace and dignity which distinguish the deportment of the British sovereign.

"On the 22d of September (1824,) they finally left London, and went to wait at Portsmouth for the arrival of the Blonde from Woolwich.....It was observed, that these chiefs never forgot a person they had once seen; and, in most cases, they had remarked some peculiarity by which they contrived to identify even those whose names they had never heard. They inspired great interest in every society in London, and when once seen, they were sure to be remembered with kindness. They returned to their native country loaded with presents from various quarters, and have carried back with them a love and respect for England, which do no less honour to themselves than to this country."

The Blonde, a fine frigate of 46 guns, under the command of Lord Byron, sailed with her unusual freight from Spithead, Sept. 28th; and after touching at Madeira, Rio de Janeiro, St. Catherine's, Valparaiso, Callao, and Albemarle Island, anchored, on the evening of May the 4th, in Lahaina Bay, Maui. They had previously learned from a fisherman, that the absence of Riho Riho had encouraged Taumuarii, one of the native chiefs, to revolt; and, as he was of royal descent, he had found little difficulty in raising a party. Karaimoku, the regent, lost no time in collecting troops and exerting himself to suppress the rebellion.

"At Maui, the *erees* agreed, it would be proper to send two hundred men in canoes; but the chiefs themselves, either dreading a renewal of the bloody scenes which had troubled them in the time of Tamehameha, or moved by the caprice or indolence of half-civilized men, seemed unwilling to join the expedition, when Kaikeoeva, an aged chief, came among them, and learning the cause of their meeting, and their backwardness to go to battle, he lifted up his withered hands and said, 'Hear me, ye chiefs; ye who have warred under the great Tamehameha. Karaimoku and I were born upon the same mountain in this island; we were nourished at the same breast, and our boyish sports were in common, and together we breasted yonder foaming waves. In manhood, we fought side by side. When Karaimoku was wounded, I slew the chief whose spear had pierced him; and though I am now a dried and withered leaf, never be it said that Kaikeoeva deserted his friend and brother in arms in time of need. Who is on Karaimoku's side? Let him launch his war canoe and follow me.' This burst of eloquence from so approved a warrior, aroused the chiefs; in an hour all the war canoes in and near Lahaina were launched, and bore six hundred men to Taui, in time to join Karaimoku as he marched to attack the fort of Taumuarii.

"So beloved is this chief, that as they approached the fort, one of his captains cried out, 'O Karaimoku, you are the chain that binds the seven islands together; remain in safety, I beseech you, and I will lead the warriors on to fight. If your light is extinguished, our land will again be in confusion.'"

Karaimoku, however, was not a man to resign to another the post of danger; he led his men to victory, and the insurrection was crushed.

May 7, Lord Byron landed, and had an official interview with the regent Karaimoku, or William Pitt, as he invariably styles himself, as having been the prime minister of Tamehameha. It was a highly interesting scene. Kiaukiauli, the younger brother of Riho Riho, was present, with his sister, and Kahumanu, the high-spirited widow of Tamehameha, and joint regent of the Sandwich Islands during the minority of the young prince. The spectacle was well got up, and every thing passed off to admiration.—Speeches were made, the presents were given, and young Kiaukiauli, to his unspeakable delight, was dressed up in the Windsor uniform, with sword, hat, and feather. The landing of the bodies, and the funeral procession, were equally well managed; and the coffins, covered with crimson velvet, with silver gilt ornaments, excited in a very

high degree, the admiration of the natives.

Karaimoku was afflicted with dropsy, and, at the suggestion of the surgeon of the Blonde, consented to submit to the operation of tapping. The chiefs who stood by, were in no little anxiety and doubt. They were alarmed at the very idea of an operation so formidable in appearance, and "seriously expected to see his highness's breakfast issue through the aperture." The determination of the regent was, however, unshaken, and his confidence implicit. "My life," he said, "is in your hands; do as you think good." The old queen supported his head, kissing his forehead repeatedly, and, though not easily melted, shedding tears profusely. The operation was perfectly successful: but he has since relapsed, and a Russian surgeon has again performed it, though with a less beneficial effect. The chief did not suffer his infirmities to interfere with the duties of his office; he presided at the different councils, which were held for the purpose of settling the order of government, and in all transactions, seems to have manifested much wisdom and decision. After every thing had been satisfactorily settled, the Blonde weighed and stood for the island of Owyhee, or, as more properly given by Mr. Ellis, Hawaii, where she anchored, in Byron Bay, on the 12th of June.

The most important business of our countrymen on this island, concerned the supplies for the homeward voyage; and their most interesting occupation consisted in watching the manners and pastimes of the natives, and in making excursions to the great burning mountain. The crater does not appear to have presented so magnificent an aspect, as when visited by Mr. Ellis. The lake of molten minerals, which heaved in glowing surge at a depth of thirteen hundred feet, had either found an outlet, or sunk to its interior caverns; but enough remained to excite the strongest sensations of admiration and awe. From the brink of the "dark, fiery gulf," Lord Byron and his companions looked down over masses of lava and sulphur, upon a "rugged plain," over which were scattered upwards of fifty cones, of different heights, more than half of which were throwing up jets of flame, smoke, and vapour; "while floods of liquid fire were slowly winding through scoriæ and ashes, here yellow with sulphur, and there black, or grey, or red, as the materials which the flame had wrought on, varied." The details which we have so lately given from Mr. Ellis's work, render it unnecessary to be more minute in describing this stupendous volcano; and we shall only add, that Lord Byron and his companions contrived to find their way to the bottom of the crater, and to reach one of the cones. They descended 932 feet, to the "ledge" or "gallery" that breaks the perpendicular of the sides; and from this, with greater difficulty, they reached the lowest part, 400 feet more. Still they were not satisfied; but, with reckless and unprofitable hardihood, pushed on, over the uncertain surface, as far as one of the cones. This was their *hic tandem;* for the wind changing, drove the smoke and steam down upon them with such violence as to compel a quick retreat. "Nothing in the whole scene was more striking than the soft fire-showers that seemed to rain down upon the burning plain." The party took up their quarters for the night at a hut, built under circumstances which we shall presently relate; but they were not permitted to indulge in unbroken repose. An earthquake roused them at midnight from their sleep, and on hastening to the crater, they perceived a new opening throwing up stones and flame, with tremendous noise. Fresh streams of lava were flowing

in all directions, and even the dark portions of the surface heaved with the internal commotion. Not long before this, the same scenes had been visited from motives of a far higher kind than those of scientific curiosity.

"The hut in which we passed the night, had witnessed one of the greatest acts of moral courage, which has, perhaps, been performed; and the actor was a woman, and, as we are pleased to call it, a savage.

"Kapiolani, the wife of Nahi, a female chief of the highest rank, had recently embraced Christianity; and desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain, descend into the crater, and by thus braving the volcanic deities in their very homes, convince the inhabitants of the island, that God is God alone, and that the false subordinate deities existed only in the fancy of their weak adorers. Thus determined, and accompanied by a missionary, she, with part of her family, and a number of followers, both of her own vassals and those of other chiefs, ascended Peli. At the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage and turned back; at the second, the rest earnestly entreated her to desist from her dangerous enterprise, and forbear to tempt the powerful god of the fires. But she proceeded, and, on the very verge of the crater, caused the hut we were now sheltered in to be constructed for herself and people. Here she was again assailed by their entreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, she would draw on herself and those with her, certain destruction. Her answer was noble:—"I will descend into the crater," said she, "and if I do not return safe, then continue to worship Peli: but if I come back unhurt, you must learn to adore the God who created Peli." She accordingly went down the steep and difficult side of the crater, accompanied by a missionary, and by some whom love or duty induced to follow her. Arrived at the bottom, she pushed a stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken. Those who had expected to see the goddess, armed with flame and sulphurous smoke, burst forth and destroy the daring heroine who thus braved her in her very sanctuary, were awe-struck when they saw the fire remain innocuous, and the flames roll harmless as though none were present. They acknowledged the greatness of the God of Kapiolani; and from that time, few indeed have been the offerings, and little the reverence offered to the fires of Peli."

Until the visit of Lord Byron, the "Royal Morai," where the bones of the ancient kings of the Island are said to be preserved, had been held sacred, with all its apparatus of idols, wooden and wicker; but Karaimoku gave permission to his lordship, not only to examine it, but to carry off as much of its contents as he should think proper. The license was acted upon so effectively that, somewhat to the annoyance of the priest who acted as guardian, nearly the whole furniture of the place was transported to the Blonde. The old man, however, was no bigot. He related an anecdote of his youth that is worth repeating.

"One morning his father had placed the usual offering of fish and poi before the *Nui Akua*, or Great Spirit. The son, having spent a long day in an unsuccessful fishing expedition, returned, and, tempted by hunger, devoured the food of the gods. But first he placed his hands on the eyes of the idol, and found they saw not; and then his hand into his mouth, but it did not bite; and then he threw his mantle over the image, and ate; and, replacing the bowl, removed the mantle, and went his way. Being reproved by his father, he said—"Father, I spoke to him, and he heard not; I put my hand into his mouth, and he felt not; I placed *tapa* over his eyes, and he saw not; I therefore laughed and ate." "Son," said the old priest, "thou hast done unwisely: 'tis true, the wood neither sees nor hears, but the Spirit above observes all our actions."

On the 18th of July, the frigate sailed for England, leaving a consul to watch over the interests of Great Britain, and to promote, as far as feasible, the advance of civilization and good government among the islanders. Strange things are intimated respecting Mr. Bingham and his fellow missionaries;—we wish, most sincerely, that Mr. Ellis were on the spot. His intelligence and moderation

might prevent much mischief. He would have a difficult task, but we are persuaded that he is quite equal to cope with all the irritabilities and selfishnesses which might encounter him in its performance.

On the 8th of August, in 20° 8′ S. lat. and 157° 20′ W. long., the Blonde came in sight of an island not laid down in any of the charts. Some of the officers landed, and found this solitary islet inhabited, and by Christians. Two "fine looking men" came on board, and presented their credentials as teachers appointed by the missionaries at Otaheite. When the party landed from the frigate, they were met by the natives in the most friendly manner, and led through a thick, shady wood, continually improving in beauty, until they came to a bright green lawn, on which stood the missionaries' dwellings, "two of the prettiest white-washed cottages imaginable." The interior answered to the outside appearances: boarded floors, sofa and chairs, windows with Venetian shutters, white curtained beds, and varnished floor-cloths, were among the conveniences and decorations of these villas of Mauti. A church stood near, of oval form, with carved pulpit and reading-desk, and with seats for the accommodation of two hundred people. The island belongs to the king of Atui, who, having been induced to destroy his idols, visited this spot in company with two English missionaries, destroyed the *morais*, committed the wooden gods to the flames, and left the two native teachers for the instruction of the people.

"On our return to the beach, one of the missionaries attended us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us,—the various-tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest trees—and, above all, the perfect union and harmony existing among the natives,—presented a succession of agreeable pictures which could not fail to delight us."

Their next point was Valparaiso, where their stay was short; and, in company with other English frigates, they sailed for Conception, where they had an opportunity of making acquaintance with the Araucanian chiefs, and of witnessing the evolutions of their cavalry. A grand review had been appointed, with the consent of the local authorities, for the marines of the British squadron, 300 in number; and the chieftains had promised to exhibit at the same time the manœuvres of the native troops. Men and horses were alike savage in their appearance. The whole scene, which furnished a holiday to the inhabitants for many miles round, is well described.

"At the command of Venancio, they went through their exercise. On a given signal they galloped off at once, brandishing their spears, and uttering the most discordant cries; then stopped suddenly and drew up in a body, round which the chiefs galloped repeatedly; then they dismounted and advanced as if to charge on foot, beating time with their lances, and working themselves up by shouts and howlings almost to frenzy. After this exhibition, our marines performed their evolutions, to the great delight both of the savage and the civilized spectators; and, indeed, the whole scene was very interesting. The surrounding country was very beautiful; our station, on a lawn on the promontory of Talcahuana, peculiarly so: groves and detached groups of trees surrounded us, between which, on one hand, was the vale of the majestic Bio Bio, whose broad waters were winding past the city, through rich woods and fields, at the foot of lofty mountains. On the other side lay the bay, in which the British ships, quietly at anchor, were dressed with flags in honour of the day. The fore-ground was filled with three very different races of men. The wild, unconquered Araucanian Indians, the original possessors of the soil; the native Chilians, sprung from the Indian owner, and the Spanish usurper of the country; and ourselves, whose presence here, a century ago, would have boded war in both hemispheres, but who are now the protectors of the peace, nay the very existence of the country. Nor were the external differences of appearance less

striking than the moral distinction of the three races. We were dressed in the modern European naval costume; the Chilians in their broad hats, and handsome striped ponchos; and the Indians with little clothing beyond what decency requires: so that there wanted nothing to complete the picturesque in all the various groups that we formed."

On the homeward passage, after leaving St. Helena, the Blonde fell in with a wreck, water-logged, but prevented from sinking by the lading, which was of timber. Her masts were shattered; her rigging and canvas were in shreds. The sea had swept the decks; but, when the frigate neared her, six human figures made their appearance in the last stage of famine and misery. They had been thirty-two days without any food but the flesh of their dead companions; they had seen other vessels, which had been unable or unwilling to aid them; and they were all that remained of seventeen. One ship, an American, staid near them two days, hailed them, and proposed to them to make a raft and come on board; but they had neither tools nor materials, nor, if these had been at hand, strength to use them. The sea ran high, and the American captain durst not risk his boat. He reluctantly bore up, and left them to their fate. It is singular, that not only the remainder of the crew were saved, but that the wreck itself should afterwards have been navigated into port. Lord Napier, in the Diamond frigate, fell in with it in the following summer; and, as the nature of his service did not allow him time enough to tow it into port, he put on board a sufficient number of hands, volunteers, to pilot the ship into the Azores, where she was so far refitted as to reach England in safety with the greater part of the cargo.

The Blonde anchored at Spithead, March 15th, 1826.

The plates are pleasing, but, assuredly, do not exhibit the most interesting or characteristic scenery of the Sandwich Islands. They are merely aquatinted. The view of the great crater, Kairauea, is a decided failure, although the drawing has evidently been made by a practised hand. It conveys no adequate idea of the magnitude, and still less of the depth, of that tremendous chasm. The delineation of such a scene requires the greatest skill and knowledge both of effect and of perspective, a combination of eye and science that is far beyond the range of a commonplace artist. The plan (if we may so term it) of the spot, is much more satisfactory. The portraits are interesting, and have been carefully engraved.

We were disappointed at not finding an accurate chart of the Islands: its place is ill supplied by a meagre sketch, on a small scale, of the "track of H. M. S. Blonde." An appendix contains a few papers on scientific and miscellaneous subjects.

SHORT NOTICES OF RECENT PUBLICATIONS.

PRIZE ESSAYS ON THE INSTITUTION OF THE SABBATH. *The former, by William Jay, Esq., to whom was awarded the Premium of one hundred dollars, by a Committee of the Synod of Albany. The latter, By Rev. Samuel Nott, Jun. Pastor of the Church in Galway, N. Y.*

It appears that the Synod of Albany, in the year 1826, appointed "A Committee of Correspondence, relative to the sanctification of the Sabbath." Among other measures, the committee "proposed the sum of $100, to be appropriated to the author of an essay on this sacred institution, which should be most approved." Of forty-four essays, the committee state, which were received and carefully examined, and many of which displayed great talent, "two of the number, in the opinion of the committee, stood prominent in point of excellence." These two essays form the pamphlet before us. The first is entitled—"On the

Perpetuity and Divine Authority of the Sabbath;" the second—"Of the Sabbath as a rest to be occupied in Personal, Domestic, and Social Religion." The first shows that the observance of the Sabbath is enjoined by the authority of God; the second points out the manner in which the season of sacred rest ought to be employed. Taken together, they may be regarded as forming a compendious and yet complete system, in reference to the Sabbatical institution. This institution is proved to be not only of Divine origin, but of perpetual obligation; its duties are specified; the advantages to be derived to individuals and communities from the performance of these duties are clearly shown, and the ruinous consequences of their neglect are justly and strikingly exhibited. After a careful perusal of this pamphlet, we can recollect but one idea of any interest, in regard to the whole subject, which the writers have not touched on—It is an idea derived from Selden, that the Jewish Sabbath was a departure, as to the day, from the original institution; and that the Christian Sabbath is in reality a return to that institution, being observed on the very day which was at first appointed by God. This, however, is not a point of any practical importance. We can scarcely express our opinion of the able and pious manner in which the writers of this pamphlet have handled their subject, without appearing to indulge in extravagant encomium. We do earnestly hope that it will be reprinted in as cheap a form as possible, and distributed into every part of the United States. A copy of it ought to be sent to every publick functionary, and to be laid on the table of every member of Congress, and every member of every state legislature in the American Union. It appeals equally to the feelings of the Christian and to the principles of the republican. And never did Christians and republicans need to be appealed to, in regard to the Sabbath, more than our countrymen need it, at the present time. Our general government, in the arrangements made for carrying the mail, has taken the lead in breaking through the laws, and breaking down the publick sentiment, by which the observance of the Sabbath in our land was once fortified and enforced. And now, in the city where we write, steam-boat excursions for the Sabbath are advertised, with as unblushing an effrontery as if they violated neither the laws of God or man, while they are in notorious contravention of both. Canals are opening, and rail roads are about to be established, in various sections of our country; and unless some vigorous measures are speedily adopted to prevent the evil, every kind of travelling will shortly be as common—perhaps more common—on the Sabbath, than on any other day of the week. The influence of this, if it should take place, in deteriorating publick morals, and of ultimately endangering our free institutions, will be fearful indeed. The God of nations will assuredly punish us; we do not say by miracle, or by drought, or famine, or pestilence, or foreign war. Some of these, his ordinary scourges, he may use. But he needs only to leave us to the natural effects of our iniquities—the loss of a sense of moral obligation, and the prevalence of vice and unhallowed passions—and these will urge us on to self-destruction. The vital principle of free states is *the general prevalence of virtue;* and when this no longer exists, the termination of their liberties will soon follow. Let piety and patriotism therefore awake, and unite their efforts to arrest the mischief, before it be past a remedy.

A Scriptural View of Baptism. *By Daniel Baker, Pastor of the 2d Presbyterian Church, Washington City.*

This little tract, consisting of no more than 23 pages in small octavo, we have found to contain all the radical ideas relative to the subject of baptism, which we have elsewhere seen dilated into volumes. The writer has likewise the talent of presenting his thoughts in a clear and striking manner; and the whole is given with a good spirit. He is a decided advocate for infant baptism, but he expresses no uncharitable sentiments, and uses no harsh or irritating language, toward those who differ from him in opinion. He acknowledges himself indebted "for many valuable thoughts and some happy expressions, to Doctor Rice's admirable Essay on Baptism, Pamphleteer, No. 1." Mr. Baker considers, I. The Nature of Baptism. II. The Subjects. III. The Mode. We think this tract is well calculated to aid those whose minds are labouring on the subject of baptism, and who have not time or inclination to peruse more extended treatises; and to such we particularly recommend it. At the same time it may be useful to those who, after reading much, would be glad to see a perspicuous summary of the arguments in favour of infant baptism. Our limits forbid us to make extracts, and indeed they could not easily be made so as to do justice to the author.

An examination of the question,—"*Whether a man may marry his deceased wife's sister?*" *with some remarks on Domesticus and others.*

We certainly should not notice this

pamphlet at all, if the writer had not condescended, in a postscript, to notice us. —Nor shall we now enter into any argument with him, farther than to clear ourselves, if we can, from sundry grievous charges which he brings against us. His postscript is a review of our review of the pamphlets on the subject of incest, contained in our number for April last; and in four duodecimo pages, of which the postscript consists, we have counted eight allegations, in which we think there is no truth. We will enumerate and reply to them as briefly as we can. 1. He says the reviewer substantially charges all who do not concur in his opinion with infidelity. There is no truth in this. We showed that Domesticus, in arguing the law of incest without the aid of the Bible, was on ground common to him with infidels, and by such men as Hume might be beaten at his own weapons. But we have never so much as insinuated that Domesticus, or any other opponent in this controversy, was an infidel.—We abhor the thought of such an imputation. On the ground of reason alone Christians may, and often do, argue many questions of morals: we only gave our opinion that the question in hand could not easily be settled on this ground. 2. He intimates that the reviewer would be disposed to charge a layman with presumption, in pretending to understand or discuss a question on which he had decided. There is nothing to warrant this intimation in our review. On the contrary, we referred to a layman—the immortal Selden—as having treated this subject with more ability than any other writer. We do indeed think that such writers as our opponent, whether clergymen or laymen, would better let the subject of this controversy alone. 3. He insinuates that our article seems to favour the idea that Henry the VIIIth. was influenced by conscientious scruples in endeavouring to rid himself of his first wife. We thought we had shown that our opinion was the exact opposite of this: we think so still; and can only refer to the article in our April number, to satisfy any candid mind that this insinuation is utterly groundless. 4. He often calls the reviewer a professor—who, alas! is no professor at all; but only an humble editor of a monthly miscellany, a part of whose drudgery it is, to review such pamphlets as that now before him. 5. He charges the reviewer with coming forth with something like a pretension to an infallible right to settle all disputes. This is not a point for argument.—We deny the charge. We pretend to no right which is not common to us with all our fellow-citizens—the right of endeavouring to support our opinions by facts, argument and reason. 6. He says that the reviewer has intimated that religious persecution is lawful in some cases. We really must call this a gross slander. We have intimated no such thing. We abhor persecution in all its shapes and forms. Our accuser indeed would fain make us a persecutor of poor M'Crimmon. But all we have said in regard to him, was said in support of an act of discipline already inflicted, and of an article of the constitution of the Presbyterian church, actually existing—and is this persecution! We believe our accuser would be right glad to have this whole cause in his own hands. 7. He charges the reviewer with an extreme want of charity. In what has this appeared? In M'Crimmon's case, it is said, and in the appeal to the Baptist church, "and in other parts of his essay." Of M'Crimmon's case we have already spoken; in our appeal to the Baptist Church we declared, that "for our Baptist brethren we cherish a sincere affection." Is this uncharitable! As "other parts of the essay" are not specified, we can say nothing of them—We believe that the charge of uncharitableness is not unfrequently made by those whose own lack of charity is the greatest of all. Whether this is, or is not, applicable to our accuser, let others judge. For ourselves, we have charity for men who have grievously erred in marrying their deceased wives' sisters, and for all those who have been our opponents in this controversy: yes, for our accuser himself, who we fain hope has not intentionally charged us falsely, but probably in consequence of being blinded by some strong bias of a personal kind. 8. He charges his reviewer with dictation, and an overweening desire to govern the General Assembly. As to dictation, our manner of writing must answer for itself. But indeed we are not so foolish as to expect, or even desire, to govern the General Assembly. Whoever knows that body half as well as we know it, will be satisfied that no individual ever did or can govern it—The attempt to do it, would at once destroy all the influence of the attempter. We rejoice that such is the fact. If we have ever had any influence there—and we certainly think we have had none to boast of—it was only because we were able to convince independent men, that we gave good reasons for the measures we advocated. We suppose that our accuser, in charging us with having done mischief (in a case which he does not specify) must refer to the "no creed" business; and we do not wonder that a man who would be glad to mutilate the Confession of Faith (which we rejoice to find is for the present preserved in its integrity, by an overwhelming vote of the presbyteries

on the article submitted to them) should feel sore, whenever the subject of creeds comes into his mind. We can only say, that so far as we have had any agency in preventing infractions of the Constitution of the Presbyterian church, or in withstanding those who would be glad to set it aside altogether, we rejoice and will rejoice—On the whole, we repeat that our accuser has manifested a feeling which strongly indicates a deep personal concern in the subject he discusses; and therefore, although we are not able even to conjecture who the individual is, yet, as we happen to have a portion of yankee blood in our veins, we may be permitted to *guess*, that he is some man who wants to marry the sister of his deceased wife; or else, that he is the advocate of some dear friend, who wishes to do that—in our humble judgment—unlawful thing.

Literary and Philosophical Intelligence, etc.

Arrival at Timbuctoo.—We are happy to learn that letters have been received from Major Laing, dated subsequent to his arrival at Timbuctoo; but by some oversight, the particular date is not inserted. The state of this city, so much talked of, and so much sought after by Europeans, together with the rivers and the country adjoining, will soon be made known, and by a hand fully able for the work. We regret, however, by these letters, to learn, that, instead of proceeding down the river Niger, to the sea, as he intended, Major Laing intends returning home by way of Tripoli. What has occasioned this change in his route, whether ill-health, or finding insurmountable obstacles to his progress eastward and southward, we have not heard, and cannot take upon ourselves to determine.

South Africa.—Mr. George Thompson, a merchant of much respectability, who has resided eight years at the Cape of Good Hope, has lately been induced, partly from motives of commercial enterprise, and partly from the impulse of curiosity, to explore some of the unknown regions of Southern Africa. His researches, often attended with imminent peril, were always accomplished, under circumstances of astonishing privation and fatigue, and even romantick vicissitude; but the result, we understand, has been the acquisition of more perfect knowledge than has hitherto been possessed, relating to the external aspect of the country in that part of Africa, and to the savage tribes which inhabit it.—Among other distant places which Mr. Thompson visited, his journey to the Bechuana country, which occurred at a most interesting crisis, enabled him to survey the character of the natives in new and singular points of view, under the excitement of extraordinary events. His narrative is, we understand, just on the eve of publication.

Steam Boats in India.—A Calcutta paper says, "steam vessels will become as numerous on the rivers of India as on those of Europe and America. They continue to multiply. In addition to those now on the Hooghly, four are on the stocks. Some of these are to be put on the Brahmaputra. The existence of coal in Sylhet, and its recent discovery in Asam, are fortunate."

The India Gazette, and the Hurkaru, have proposed that the *Indus* should be surveyed by steam gun-boats, for the purpose of promoting geographical knowledge, and of ascertaining the defensive property of the river in the event of a *Russian invasion.*

Mr. P. Hawkes, of Washington, has just issued an octavo volume, accompanied by a chart, which appears to us to be, for all persons, and particularly students and teachers, a valuable and very convenient manual for geographical purposes. The volume is entitled—"*The American Companion, or A Brief Sketch of Geography;*" and points out, "the Climate, Latitude, and Longitude, Bearing per Compass, and Distance in Geographical Miles, of each Place, from the City of Washington," &c.

The chart, which is particularly distinct and beautiful, exhibits at one view, the names of about thirteen hundred of the principal ports and places in the world, with their bearings, &c., as stated in the volume. The places belonging respectively to the United States of America, and the foreign countries, are so presented as to be immediately ascertained.—There is much of novelty, ingenuity, and acuteness in the whole arrangement, and great care would seem to have been taken in the logarithmic calculations. The chart is embellished by a fine engraving of the Capitol at the city of Washington.

Malte-Brun's Geography, is too well known among students to need at this time any recommendation as to its merits. To the edition of it, however, published here, by A. Finley, we invite attention, as promising to afford a very valuable work, at a comparatively cheap rate; and in point of mechanical execution, in a creditable style.

We have now lying before us the three first volumes—all that are yet published—there will be four in all—comprising 500 pages in each, which are furnished at $2 per volume.

For the mass, and value of information, this is a very cheap book, and worthy, therefore, of patronage. That portion respecting America, is reserved for the last, and will be revised and added to, so as to give the result of the latest information respecting our continent, and especially the portion of it occupied by the United States.

The later discoveries in Africa have also been carefully embodied in this work.

Tooth Ache.—A remedy for this most painful affection, which has succeeded in ninety-five of a hundred cases, is *alum* reduced to an impalpable powder 2 drachms, *nitrous spirit of ether* 7 drachms, mixed and applied to the tooth.

At a recent meeting of the London Medical Society, Dr. Blake stated that the extraction of the tooth was no longer necessary, as he was enabled to cure the most desperate cases of tooth ache (unless the disease was connected with rheumatism) by the application of this remedy.

The American Sunday School Union was instituted in 1824. At the last anniversary, there were connected with it, in all the states and territories in the Union, 400 auxiliaries, 2,139 schools, 19,289 teachers, and 135,074 scholars. During the year previous to the last report, 8,003 teachers, and 52,379 scholars were added to the schools. A great deal of the success of Sunday Schools is to be attributed to the economy introduced in the publication of necessary books. The amount of these publications now exceeds 3,000,000 of books a year, in the preparation of which more than 60 persons are employed as printers, binders, engravers, &c.

A Society of Ladies is about to be formed in Boston, for the protection and encouragement of female domestics.

Society of Friends.—It is stated that of this society there are seven yearly meetings in the United States, and one half-yearly in Canada, which are all said to embrace upwards of one hundred and fifty thousand members.

In addition to the schools established by publick authorities and benevolent societies for the instruction of children of African descent, there are *five* private schools in Philadelphia, conducted by coloured men.

An Indian stone pipe, formed of granite, finely polished and having several hieroglyphics, has been found at Chatham, Connecticut.

The whole expenses of the poor in Boston are 31,000 dollars, 10,000 dollars of which is paid by the state, and 20,000 by the city.—In Baltimore, the total expenditure on this account is 18,000 dollars. In New York, for *criminals* and *paupers*, 80,000 dollars are expended annually. Within the bounds of the poor corporation of Philadelphia, including about four-fifths of the whole population of the city and county, the amount levied in 1822, 23, 24, 25, averaged 120,000 a year. It has recently been reduced to 80,000 dollars.

The cultivation of sugar is said to be increasing in Georgia. A resident in Early county made, last year, 1800 lbs. of good sugar, from an acre and a quarter of Cowpen pine land.

It is stated in a Paris paper, that a great number of animals in the garden of plants are sick, not of the plague, but of a species of leprosy, which was communicated by the camels presented to the King by the Dey of Algiers. Several of the keepers are sick of the same malady in the Hospital of St. Louis, and two have died.

LIST OF NEW PUBLICATIONS.

A Compendious Introduction to the Study of the Bible. By T. H. Horne, A. M. Being an Analysis of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures."

History of Roman Literature from its Earliest Period to the Augustan Age. By John Dunlop.

Museum for May and June.

De Vere; or the Man of Independence.

Prairie. By the Author of the "Spy."

Captain Keppel's Travels.

Stewart's Philosophy, 3 vols.

Miller's Letters on Clerical Manners and Habits.

Dick's Christian Philosopher.

Quarterly Review, No. 60. (From the London Edition.)

Edinburgh Review, No. 90. (From the Edinburgh Edition.)

Memoirs of Jane Taylor.

Janeway's Letters on the Atonement.

A New Map of Europe.

Religious Intelligence.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This body met agreeably to adjournment, on Thursday, the 17th of the last month, in the First Presbyterian Church of Philadelphia, and was opened with a sermon by the Rev. Doctor M'Auley, of New York, the moderator of the last year. In consequence of a unanimous vote, the Assembly, at an early period of their sessions, set apart one whole day as a season of special thanksgiving, humiliation, and prayer. It was a day long to be remembered—The exercises of the day seemed to spread a most benign influence over all the proceedings of the Assembly. Subjects of much importance, and some of which enlisted personal and local feelings, and called forth animated discussions, were, notwithstanding, disposed of without any angry or acrimonious controversy. The number of the members constituting the Assembly was about 130. The sessions of the Assembly continued just two weeks—The final adjournment, or dissolution of the body rather, took place on Wednesday evening, the 30th of May. In our present number we have only space to insert the Narrative on the State of Religion, and the notice relative to the establishment of the Western Theological Seminary. The pastoral letter, addressed by the Assembly to the churches under their care, and the last report of the directors of the Theological Seminary at Princeton, shall appear in our next number.

NARRATIVE OF THE STATE OF RELIGION, *within the bounds of the General Assembly of the Presbyterian Church, in the United States of America; May*, 1827.

The General Assembly would meet the expectations of their fellow Christians, by presenting them with a record of the afflictions and the triumphs of the church within their bounds, during the past year. The whole cannot be told; but enough *can* be told to awaken the tenderest sensibilities of the Christian's heart, and to excite mingled emotions of sorrow, gratitude and joy.

In the picture which has been presented to the Assembly from the different sections of the church, there is a mixture of light and shade—good and evil alternately obtain: although they have reason to thank God that the indications of the progressive triumphs of Divine truth and grace, are strong and palpable, calculated to call into action the yet dormant energies of the church, and fill her mouth with songs of praise.

We shall first speak of the *evils* which exist. From many places, we hear complaints of the extensive prevalence of immorality, under its different forms. *Sabbath-breaking* is particularly noticed as prevailing in almost every region of our country. We hear with pain of the contempt which is poured upon this holy day, by the driving of waggons and stages, the running of canal and steam boats, the opening of mails, the travelling of men of business and pleasure: by hunting, fishing, horse-racing, visiting, distilling, driving of cattle to market, and other practices equally incompatible with the sanctity of the day, and the good order of society. We record, however, with pleasure the fact, that among the members of the mercantile community in some of our large cities, a reformation has taken place, and they refrain from travelling in pursuit of their worldly business on this sacred day. It would rejoice the hearts of the Assembly, if their good example were universally followed by that extensive and influential class of our fellow citizens.

The report of abounding *intemperance* is still heard from many sections of the church. From the north, the west, and the south, we hear the loudest complaints of the ravages of this destructive vice.—And, although in many places, its progress has been partially arrested by the influence of moral, religious, and physical causes, we have to lament that it still exerts a desolating power over vast numbers in our land. When, O when, shall man "the glory of creation," cease to merge his high character and destinies in this sink of brutish defilement!

Profaneness still partially prevails to dishonour its subjects, and insult the Majesty of heaven: and *gambling*, that infatuating and destructive vice, is still main-

taining its accursed sway over thousands of its hapless victims. By this remark we intend to condemn the practice of *gambling by lottery*, which under the sanction of Legislative patronage, is, in several places within our bounds, encouraging a wild spirit of speculation, paralysing industry, and carrying disappointment, poverty and sorrow into many habitations.

Within the bounds of some of our Presbyteries, we hear of the industrious efforts of heretical teachers to propagate their pernicious tenets. The progress of evangelical truth is awakening the enmity, and putting in array the forces of the prince of darkness. The church needs only to be told of these signs of the times, to perceive the obligations which they impose, and the demands which they make upon her intellectual and moral resources. The day of spiritual conflict is approaching, and it becomes the church to stand ready to sustain her acquired glory, and to hold fast and defend the standard of the cross.

But we are called to notice evils of another kind. In some of the northern, and southern, and in the greater part of the middle and western sections of our church, we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The "spirit of slumber," seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its vivifying power. As an effect of this, they are found conforming to the world, in its *fashionable amusements*, frequenting the *theatre* and the *ball-room*, and yielding to the *spirit of strife*, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish him forever from their hearts. Over such we mourn, and our prayer is, that the Spirit of the Lord would breathe upon them, and cause them again to live—"*Awake, O north wind, and come thou south, and blow upon these parts of thy garden, that the spices thereof may flow out.*"

In surveying the destitute settlements which are without the regular ministrations of the Gospel, the remote northern parts of the state of New York, the states of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without labourers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation.—Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the labourers may be multiplied, and that these thousands of our fellow sinners may not be left to perish, for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabaoth," and he come and smite us with a curse.

But from these scenes of moral darkness, on which the heart of the Christian dwells with pain, we turn your attention to more enlivening details. From "the lion's dens, and the mountains of the leopards," we would invite you to come along with us to the peaceful habitations of the Saviour, and enjoy the holy pleasure which springs from the contemplation of his presence, and the wonderful works of his grace.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. *Bible, Tract, Missionary* and *Education Societies* are multiplying, in almost every section of our church, and increasing in efficiency and usefulness. The *American Home Missionary Society* has been conducting its operations, during the past year, with augmented success. The *Pennsylvania Home Missionary Society* has also been labouring in the same good cause. Christians seem to be rising to the fulfilment of their Master's command, and engaging with an active zeal in the work of preaching the gospel to every creature. A noble liberality, in furnishing means for the support and extension of benevolent institutions, prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible Classes are to be found throughout a large portion of our churches, and have been greatly blessed as means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of *Sabbath School* instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage.

The *American Sunday School Union*, concentrated in the City of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and to the Church of God. To recommend it to the prayers, and the vigorous co-operation of all our churches, it need only be stated, that in their last annual report, the managers inform their patrons, that from correct sources, they are able to number upwards of *fourteen hundred* souls, including teachers and pupils, who have been hopefully converted by the instrumentality of Schools in their connexion, since the origin of their institution, in 1818. Men of rank and influence are lending a helping hand to this benevolent enterprise. Let this work of pious charity proceed—Heaven shall recompense its deeds of mercy.

As associated with these religious and benevolent institutions, and contributing to their spiritual effect, is the *Monthly concert of prayer*, which appears to be extensively observed. Other meetings for prayer and conference are multiplying, and giving expansion to the labours of Christian benevolence. Indeed the spirit of prayer is the very spirit of Christian effort, and breathes its hallowed influence over every institution which has for its object the glory of God, and the salvation of men. The Assembly would look forward to the day when the voice of prayer shall be heard from every dwelling, and when our concerts for prayer shall be crowded with the sons and daughters of the Almighty, invoking the effusions of the Holy Ghost on all the inhabitants of our guilty world.

The cause of *Seamen* continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia and New York, the friends of piety continue to labour with unabated zeal, for the salvation of this long neglected portion of our race. The *American Seamen's Friend Society*, is noticed as an important engine in contributing to their spiritual welfare. They ask, and the Assembly would ask for them, the prayers of all the Churches.

But while the Assembly would rejoice and bless God for sustaining, and multiplying, and giving increased action to the benevolent institutions within our Church, and throughout our land, they have still higher grounds of joy and gratitude to the Head of the Church, for the showers of divine grace, with which their Zion has been favoured during the past year. The Holy Ghost, like a mighty rushing wind, has descended and rested on many assemblies, and by his all conquering energy has subdued many stout hearts which were fraught with enmity against God, and the gospel of his grace. The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his Church. —Within the bounds of the *Synod of Genessee*, we may mention the Presbyteries of Rochester and Buffalo. In the *Synod of Geneva*, the Presbyteries of Bath, Geneva, Onondaga and Cayuga. In Onondaga, from four to five hundred have been added to the Church, and in Cayuga, about nine hundred. In the *Synod of Albany*, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1300 are reported to have joined the Church, and in the Presbyteries of Oneida and Ogdensburg, *some thousands* are enumerated as the hopeful subjects of converting grace. In the *Synod of New York*, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New York. In the *Synod of New Jersey*, on the Presbyteries of New Brunswick and Elizabethtown. In the *Synod of Philadelphia*, on a few of the Churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the City of Baltimore, a good work is now in progress in the first and second Churches. In the *Synod of Kentucky*, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of the *Teacher and several of the pupils in the Institution for the Deaf and Dumb* within their limits. In the *Synod of South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favoured. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for his Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endued with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our Colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens, in Georgia, and Dickinson, in Pennsylvania, have all participated, more or less, in the spiritual bounty of heaven's converting grace.

Our *Theological Seminaries* continue to receive the liberal support of the friends of sound learning and vital godliness. From these fountains, streams are issuing to water our parched land, and to make glad the city of our God. The number of efficient ministers is increasing, and our prayer is, that they may increase an hundred fold, until every destitute region of our world shall be supplied, and every ear be greeted with the voice of the messengers of salvation.

To the memory of our brethren* who have rested from their labours since our last meeting, we would here pause to consecrate a monument of fraternal affection. By the Master's order, they have been taken from our ranks, and their departure admonishes us to increased exertion before the night of death cometh when no man can work.

From some of our sister Churches in correspondence with us, reports have been received. The *General Association of Connecticut*, although labouring under many discouragements, are still cheered by the manifestations of the divine favour in the prosperity of their benevolent institutions, and in the progress of revivals throughout many of their churches.

From the *General Association of Massachusetts*, the reports are highly animating. There have been, in many places, powerful revivals during the past year. In the *city of Boston* and Berkshire county particularly, the Lord has been marching through the midst of his churches, and nearly 800 souls are numbered among the fruits of his reviving grace. We would rejoice with our eastern brethren in this testimony of God's grace to the cause of evangelical truth.

The reports from the *Reformed Dutch Church*, are encouraging. Revivals exist in a few of their congregations. The cause of Domestic Missions is receiving additional support, and their Theological Seminary is well sustained, and promises to be a lasting blessing to their church.

From the other ecclesiastical bodies in connexion with us, no reports have been received.

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourning, for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them, and the churches under their care, the General Assembly appropriated an entire day during their sessions, to the solemn duties of *thanksgiving, humiliation and prayer*. As the representatives of the Presbyterian Church in the United States, they endeavoured to bring the whole interests of that church before the throne of grace, and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era in the history of their ecclesiastical proceedings, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our uni-

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* Rev. Abner Towne, and Rev. James Southworth, of the Presbytery of Oneida.

Rev. Cyrus Downs, of the Presbytery of Otsego.

Rev. Samuel P. Williams, of the Presbytery of Newburyport.

Rev. William Arthur, of the Presbytery of Lancaster.

Rev. Matthew Lyle, of the Presbytery of Hanover.

Rev. Argus Diarmed, of the Presbytery of Fayetteville.

Rev. Amzi Armstrong, D. D. of the Presbytery of Newark.

Rev. Lyman Whitney, of the Presbytery of West Lexington.

Rev. Samuel Davies Hoge, of the Presbytery of Athens.

Rev. James Adams, of the Presbytery of Richland.

Rev. Stephen Kinsley, of the Presbytery of Champlain.

Rev. David Phillips, of the Presbytery of Muhlenburg.

Rev. Samuel C. Caldwell, of the Presbytery of Mecklenburg.

Rev. James Hall, D. D. of the Presbytery of Concord.

Rev. William F. Watts, of the Presbytery of ———

Rev. William Wilson, of the Presbytery of Harmony.

ted cry be, "*Even so, come, Lord Jesus, come quickly. Amen.*"

By order of the Assembly.
E. S. ELY, Stated Clerk.

AMERICAN BIBLE SOCIETY.

The Eleventh Annual Meeting of this noble Institution was held on Thursday, the 10th of May, at the Middle Dutch Church, in Nassau street, New York. The Hon. John Jay, the venerable President of the Society, not being present, His Excellency, Governor Clinton, took the chair. The Rev. President Day, of Yale College, commenced the exercises by reading the 7th chapter of Micah. Letters were then read from the President of the United States, and several other Vice Presidents of the Society, apologising for their non-attendance; after which an address, which occupied about 20 minutes, was delivered by His Excellency the Governor. The annual reports of the Treasurer and the Managers were read by W. W. Woolsey, Esq., and the Rev. Mr. Brigham. After the report, the following resolutions were moved and unanimously adopted.

On motion of the Rev. Samuel Merwin, of the Methodist Church, seconded by the Rev. Mr. Smith, of Middlebury, Vt. of the Episcopal Church,

Resolved, That the Report which has been presented by the Board of Managers, be accepted, and that it be published under their direction.

On motion of the Rev. Mr. Eastburn, of the Episcopal Church, of this city, seconded by Rev. Mr. Bourne, Baptist Missionary at Honduras,

Resolved, That while the Society are not unmindful of the services rendered by the officers and managers the past year, they recognise with devout gratitude that goodness of Providence, which has furnished means to carry forward, to so great an extent, the work of preparing and circulating his Holy Word.

On motion of the Rev. Mr. Malcom, of the Baptist Church, seconded by the Rev. Dr. Milnor,

Resolved, That the Society view with great satisfaction, the zeal and activity manifested by so many of its Auxiliaries, in ascertaining the wants of their respective districts, and in taking measures to supply them.

On motion of the Rev. Mr. Cornelius, of Massachusetts, seconded by the Rev. Mr. Yates, Baptist Missionary, from Calcutta,

Resolved, That in view of the rapid increase of our own population, and of the wide fields, which are opening abroad for the reception of the Bible, the friends of this National Institution are called upon, not only for persevering, but increased exertions.

Addresses were made by the several gentlemen who moved and seconded the resolutions.

During the past year there have been issued from the Depository, 71,621 Bibles and Testaments—Whole number since the Society was formed, 511,668.—*N. Y. Obs.*

The following letter, which we extract from the New York Observer, shows pretty correctly the state of religion in France.

Extract of a Letter from an American Gentleman in Europe, to the Rev. Mr. Arbuckle, of Blooming Grove, dated Paris, March 1, 1827.

With respect to the state of religion in France, it presents a very different aspect from that of our own country: at least to a man from Blooming Grove. In Paris, when he sees the billiard rooms in every street frequented with gamblers, the theatres and ball-rooms crowded upon the evenings of the sabbath, the shops open and streets full of carts and carmen upon the first, almost as much as any other day of week;—when, not only by twilight, but frequently at noon-day, he meets with her whose ways are the ways of death, he will conclude that the practices of the Popish subjects differ as widely from that of the Protestants as their articles of faith. Out of thirty millions, the whole population of France, there is but half a million of Protestants. Their proportion to the Catholics is, only as one to sixty;—all the remaining part (with the exception of a few Jews) being Catholics; at least baptized into the Catholic Church. Of these, the greater part, in regard to religion, follow the path of their forefathers, without thinking for themselves whither that path may lead them. They have little religion at any rate; seldom go to church, seldom think of death and eternity; and when they do, the first maxim which presents itself, seems to be, *Let us eat and drink, for to-morrow we die:* and they plainly manifest by their conduct, that they esteem pleasure as their chief good. Those whose circumstances permit them to spend their evenings in coffee houses, which are numerous and not expensive, assemble here in clubs, where they spend three or four hours at chess, tric-trac,

domino, &c. Others who have acquired a taste for gambling, even of those who live by their daily labour, assemble at their particular houses in the evening, where they lose perhaps the last franc they have in the world, without looking forward so far even as the end of the present life.

This, I think, is the true character of a great portion of the inhabitants. Others more prudent, more accustomed to reading and thinking, do not all follow the footsteps of their fathers, nor take for granted every *ipse dixit* of the Pope. A French teacher with whom I studied a few weeks, when I first came to Paris, told me that although he believed his religion the purest in the world, yet he thought several of its doctrines were incorrect, and not founded in Scripture. A young lady told me she thought several of their doctrines absolutely absurd:—that the Protestant religion appeared to her more rational, and the government of our church more agreeable to the spirit of the New Testament; and she gave me a pamphlet containing a satirical account of the Jesuits and their doctrines. Thus many, more or less, disapprove of their religion, though interest prevents them from acknowledging it to their friends. Others, however, even of those well educated, among whom perhaps we may include the king and royal family, give implicit faith to all the doctrines of their church, in their fullest extent. I boarded several weeks with a French Catholic, the Principal of an Academy, and bachelor of letters. The various little observances in his family frequently reminded me of what I had read in Mosheim's Ecclesiastical History, concerning the numerous ceremonies introduced into the church during the extensive influence of the Pope in past centuries. Even while asking a blessing at table, they form the cross, putting a finger on the forehead and thrice upon the breast: saying at the same time, "Father, Son, and Holy Ghost, Amen." A lad of about twelve years once observed that, he wondered so pious a man as he took me to be, should eat meat on Friday, thus weekly committing, as he thought, un grand pêche, or great sin. In their church, when they receive what they believe to be the real body of Christ, they are not allowed to touch it with their hands, but the priest lays it upon their tongues, that they may swallow it wholly at once.—Thus they believe they are actually receiving God! that the Pope has the supreme power on earth, and can pardon their sins. But there is yet another class in France, and very numerous, who reject both the true and false doctrines of their religion. The writings of Voltaire, which are to be found in every book-shop, and very cheap, have had a corrupting influence on the minds of those who are accustomed to read them. How strange that a man of sense should attempt to lay the axe at the foot of religion, and yet acknowledge it necessary even to the existence of law and justice! Thus Voltaire, in one part of his works, to give a literal translation of the passage, says, "Consult Zoroaster, and Minos and Solon, and the sage Socrates, and the great Cicero: they all adored one master, one judge, one father. The sublime system, ("that is, religion,") is necessary to man.—It is the sacred bond of society, the first foundation of truth and justice; the check of the wicked, the hope of the righteous. If God did not exist, it would be necessary to invent him."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of May last, viz.

Of the Rev. Dr. John Chester, from Nathl. Davies, Esq., Treasurer of the Presbytery of Albany, for the Contingent Fund - - - -	$50 00
Of Benjamin Strong, Esq., Treasurer of the First Presbytery of New York, for do. - - - - - - - -	30 75
Of Rev. Joshua T. Russell, a donation from Archibald Falconer, Esq. of New York, for do. - - - - - - - -	20 00
Of Rev. George S. Woodhull, from Mrs. Mary Green, Treasurer of the Female Benevolent Association of Lawrence, N. J. for do. - - -	24 00
Of John M'Mullin, Esq. Sixth Presbyterian Church, Philadelphia, for do. -	10 41
Of Rev. John H. Prentice, Otsego Presbytery, for do. - - -	10 50
Of Rev. Eli S. Hunter, Genesse Presbytery, for do. - - - -	3 13
Of Rev. John Gray, Newton Presbytery, for do. - - - -	2 00
Amount received for the Contingent Fund	$150 79

Brought forward	$150 79
Of Rev. Joshua T. Russell, collected by him in New York, for the Professorship to be endowed by the Synods of New York and New Jersey	1,200 00
Of Rev. Jacob Green, from Marlborough Church, North River Presbytery, for do.	17 00
Of Rev. Dr. Ezra Fisk, collected by him in Goshen Congregation, for do.	20 00
Of Rev. Henry Perkins, the last instalment of Dr. Wm. Davis, of Allentown, N. J. $3, and from an individual 25 cents, for do.	3 25
Of Rev. David Comfort, per Rev. Dr. Alexander, the last instalment from himself and from his congregation of Kingston, N. J., for do.	32 50
Of Rev. Dr. Wm. M'Pheters, per Solomon Allen, Esq., from the Presbytery of Orange, for the Southern Professorship	800 00
Of Rev. James G. Hamner, from Fayetteville Presbytery, for do.	8 50
Of Rev. John Cousar, from the Presbytery of Harmony, for do.	25 00
Of Rev. John Breckinridge, which with an order for $20, to be credited when received, will be in full of his third year's subscription for the salary of the Professor of Oriental and Biblical Literature	16 09
Of Rev. Abraham Williamson, $18, of which $13 is from the Female Benevolent Society of Chester, Morris county, N. J., for the Scholarship to be endowed by the Eumenian Society	18 00
Of Rev. William Nevins, for Senior Class of 1819 Scholarship	30 00
Of Rev. E. W. Crane, two years' interest for do.	12 00
Of Rev. Amzi Babbit, for do.	13 00
Of Rev. George S. Woodhull, $120, of which $100 is from Rev. David Magie, of Elizabethtown, N. J., for Senior Class 1820 Scholarship	120 00
Of Rev. James Williamson, in part of his subscription for do. from the Education Society of Silver Spring	26 00
Of Rev. George Stebbins, per Rev. Dr. Ezra Fisk, for Senior Class, 1823 Scholarship	25 00
Of Rev. Albert Barnes, for do. viz.	
From Mr. Silas Johnson $5	
P. A. Johnson 5	
Mrs. C. B. Arden 5	
A Lady 2	
Morristown Ladies' Cent Society 34	51 00
Of Rev. Samuel Taylor, per Rev. Dewey Whitney, as a member of Senior Class of 1824	25 00
Of Rev. George C. Potts, from Mrs. Ann Postlethwait, executrix of the estate of Samuel Postlethwait, Esq., late of Natches, deceased, being his legacy for founding a scholarship in the Theological Seminary at Princeton, terms to be explained by the Rev. George Potts, of Natchez	500 00
Of Rev. George S. Woodhull, the legacy of Mr. Garrett Snedeker, late of Cranberry, deceased, the interest of which is to be applied to the Education of Indigent Students in the Theological Seminary at Princeton, for Students' Fund	150 00
Received also a year's interest	9 00
Of Benjamin Strong, Esq., also for the Education of Indigent Students	48 75
Of Mrs. Jane Keith, of Charleston, for a particular Student	17 25
Total	$3,318 13

View of Publick Affairs.

EUROPE.

BRITAIN.—London papers to the 30th of April have been received at New York, containing a detailed statement of the settlement of a new British ministry, or cabinet, of which Mr. Canning is the head—The names of those who compose the cabinet, peers and commoners, are given in detail; but we have not space to insert them, and we suppose the omission will not be regretted by our readers. London, and indeed the whole kingdom, had been for a considerable time interested and agitated

with this concern. The interest it excited was extended even to France. Nor was this without good reason. The character of the British cabinet has influence on all European interests—indeed it has influence throughout the civilized world. On the resignation of the Earl of Liverpool, in consequence of ill health, it appears that the king sent for Mr. Canning, and requested him to name a ministry of which he should be the head. It was the wish of the king, that all the former members of the cabinet should retain their places, with the exception only of such changes as the resignation of Lord Liverpool and the advancement of Mr. Canning rendered unavoidable. Canning himself appears to have been desirous that this should be at least the *general* arrangement. But the proud peers of the administration could not brook the idea that a commoner, and a mere *novus homo*, should be set over them, in the character of prime minister. They resigned their places, and appear to have expected to force the king to invite them back. But the resolute monarch took them at their word, did not soothe them at all, but directed his favourite to make a new selection, which, after much communication with whigs and tories, has at length been made—greatly, it is believed, to the chagrin of the dukes and lords who have resigned their places, their power, and their perquisites. There is good evidence that the king and Canning have the great mass of the nation decisively on their side. The aristocracy, the lords temporal and spiritual, are the party disobliged. Some of them however are still in the cabinet, and others are not unfriendly to the new order of things. But taking the nation at large, the king and the people are on one side, and the aristocracy on the other. The Duke of Wellington seems to have counted on an influence and a popularity which he was grievously disappointed at finding he did not possess. The new ministry was announced on the 28th of April, and the Parliament was to meet according to adjournment the first of May—The commerce of Britain appears to be reviving—Large emigrations, however, are taking place to the United States, and to Canada. From the port of Liverpool alone, it is estimated that thirteen hundred had emigrated in the space of a month—the most of them to the United States—Captain Parry has sailed on another northern voyage of discovery—His present object is, to reach if possible the North Pole—In Scotland, in the three first days of April, there was such a fall of snow as to intercept all travelling. Some of the wreaths, or banks, were from six to twelve feet deep—The Rev. John Thomas Shaw has been appointed Bishop of Calcutta, in the place of Bishop Heber deceased. The proclamation of our President, closing the ports of the United States against British vessels of a certain description, was known in London; and it does not appear that the measure was either unexpected or offensive. The birth day of the king was celebrated in London with unusual eclat, on account of his late firmness, in supporting Mr. Canning and dismissing the refractory members of his cabinet.

FRANCE.—It appears that liberal principles are making progress in France. Some of the most distinguished friends of freedom have been elected to the legislative Chambers. The king had recalled the offensive law in regard to the press; and as soon as this was known there was a spontaneous and general illumination of Paris. The king seemed desirous to calm the agitation which this obnoxious law occasioned throughout France, and had appointed a meeting with his people in the Champ de Mars on the 29th of April. The late Marquis de la Place has been eloquently celebrated by a member of the French Academy; and Roger Collard, another member of the Academy, and one of the most earnest opposers of the law against the press, has been elected in his place, by a unanimous vote. On the 24th of April a royal ordinance was published in Paris giving the tables of the population of the kingdom, which it appears is done once every five years. The population of the whole kingdom, as given officially by the Prefects, is 31,845,428 souls—that of Paris 890,431—that of Lyons above 145,000—that of Bourdeaux more than 93,000—and that of Marseilles nearly 116,000.

SPAIN.—A considerable Spanish army has advanced to the frontiers of Portugal, as if to protect the borders of the kingdom against the inroads of the British army, now on the Portuguese frontiers. The two armies it is said are looking each other in the face, but it is believed that there will be no fighting—This kingdom is still in great agitation. An account, by the way of Gibraltar, states that the chief towns in Catalonia have risen in insurrection and declared in favour of the Infanta Don Carlos.

PORTUGAL—Is not yet entirely quiet; but the rebels seem to have no large army in the field, and their leaders have taken care of themselves by leaving the kingdom. The Marquis de Chaves, and his uncle, Silveira, were in Spain, and were to be sent within the French territory, to keep them from mischief and from suspicion. It ap-

pears that Don Pedro had sent over to Portugal some important and energetic decrees, which the British minister, Sir A. Van Court, was exceedingly desirous should not be promulgated—The measures and manœuvres of this wily politician have heretofore been hostile to freedom, and we suspect that he will do no good in Portugal.

Greece.—The last accounts from Greece are calculated to give great pleasure to all the friends of freedom. The Turks have been defeated and driven from Athens, and the Greeks have recaptured a fortress in the neighbourhood of Missolonghi. In every part of the Morea their affairs are assuming a promising aspect. They have, it appears, in different parts of their country, no less than 28,300 soldiers in actual service, and their marine is highly respectable and fast increasing. Lord Cochrane has arrived at Napoli, and his arrival and their late successes have been celebrated with enthusiastic joy. We hope the supplies of food and raiment, sent them from our own and other countries, will relieve the pressing want of the necessaries of life which they have experienced for a year past. Lord Cochrane, a few days after his arrival, sailed with a small squadron on a secret expedition—He is not likely to be inactive, and we hope he will not disappoint the raised expectations of the interesting people to whose aid he has devoted his talents and his resources.

Turkey.—The Turk seems obstinately bent on prosecuting military operations for the subjugation of Greece, and we should not be surprised if he should pursue them to his own destruction. He appears to resist the overtures of Britain and Russia, favoured as they are, at least ostensibly, by all the great European powers, for an accommodation of his quarrel with the Greeks—He refuses accommodation on any terms but those of unconditional submission on their part; and those terms we are well satisfied will never be accepted. The Greeks would never accept them, if left to themselves; and if they would, Russia and Britain have gone too far to permit them to do it. These powers are pressing the Turkish Divan to accept their mediation, and listen to the propositions which they make. But the Sultan sometimes equivocates, at others is insolent, and hitherto has been unyielding. A favourite prime minister has either resigned, or been displaced, because he was thought to be too tame. We look with no small share of interested feeling to the issue of the present state of things in this despotick empire.—The business of the janissaries is not yet finally settled.

Russia.—Official documents recently published at St. Petersburg, make the population of the Russian empire to consist of 59,534,000 souls, upon a superficies of 375,174 square miles. The Roman empire, when at its height, did not, we think, embrace so large a territory as that of Russia, at the present time; and this enormous territory is still constantly enlarging. A very considerable addition is likely to be made to it, as the result of the late war with Persia. If it long holds together, in all its present extent, it will be a new thing under the sun. At present, however, we see no indication of its diminution. It is said that the Emperor Nicholas has marched an army of 100,000 men to the borders of Turkey, with a view to overawe the Turks in his negotiations relative to the Greeks—He has also published an ukase, highly approving of the part taken by the Arminians in his military operations against Persia.

ASIA.

By the late conquests of Russia, the British and Russian possessions in Asia seem likely to come in contact with each other; and recent accounts represent this circumstance as having occasioned no small alarm to the British authorities in India. The Russians will certainly be far more formidable neighbours, if they become neighbours, to the British, than the native Indian princes, or than the Burmese or Chinese, whose borders and theirs are separated only by an arbitrary line. Britain and Russia, although pressed together by the power of Buonaparte, have long been jealous of each other. Hitherto their disputes have been about maritime rights and prerogatives; but if their land territories should meet, the danger of a serious quarrel will be much increased. We have no very recent intelligence of missionary operations in India; farther than that a new bishop, as we have already stated, has been appointed for that country, by the English Episcopal church; and that the Baptist mission in India has acquired sufficient strength to support itself, and has amicably separated from the parent institution in Britain.

AFRICA.

In our Literary and Philosophical Intelligence, we have stated that letters had been received from Major Laing at Timbuctoo. We have since observed in a London paper of April 26th, that "letters from Tripoli state that Major Laing and Captain Clapperton met at Timbuctoo, and were making their way to Tripoli." If they return to their country in safety, much and long wished for information, in regard to the interior of this great continent, will doubtless be communicated to the world.

AMERICA.

BRAZIL AND BUENOS AYRES are still at war. It seems now to be well ascertained that the battle between the Imperialists and Republicans at Rio Grande, of which we last month gave some account, although not entirely decisive, terminated greatly in favour of the Republicans. By sea also, it appears that the Republicans, with a very inferior navy, have gained some important advantages over the Imperial fleet—Don Pedro is making strenuous exertions to reinforce both his army and his fleet; but we think he is likely to be driven entirely from the Banda Oriental. In other parts of his dominions, likewise, much uneasiness exists, and rebellion occasionally breaks out. He is certainly a man of considerable talents; but he seems likely to have a full demand for all his energies and resources, especially if he should quarrel, as he seems disposed to do, with the United States—In the mean time, it is said that he is about to supply the loss of the late empress by taking another in her place. It is easier for a prince to supply the loss of a wife, than the loss of such a territory as the Banda Oriental.

MEXICO.—The last accounts from this republick represent the civil dissentions existing there as likely to be terminated, with less difficulty than had been anticipated. The constituted authorities appear to possess the public confidence, and to act with energy. We have seen a long list of vessels taken and destroyed on the coast of Cuba by the Mexican squadron. Commodore Porter has manifested a degree both of sagacity and enterprise, which have deservedly raised him to high estimation with the Mexicans. A late arrival from the Havanna brings information that he had left Key West, privately in a sloop—his object and destination unknown. He has left one of his frigates on that station—We hear nothing of the congress of *Tacubaya*.

COLOMBIA.—This republick is still in a very agitated state. The general congress was coming together at the last accounts; and it is positively stated that Bolivar had actually sent in his resignation. If so, we hope we shall hear no more of his treachery and tyrannical projects. We believe he has always acted according to his best judgment, for the good of his country. In some things he may have erred—Who of mortals can say he *never* erred?"

GUATEMALA.—This republick is still convulsed. It appears that recently there has been a bloody battle between its military forces and those of Salvadore, in which the latter were defeated.

UNITED STATES.—We have already intimated that the emperor of Brazil had shown an unfriendly, if not a positively hostile disposition toward our country. His arbitrary and unjust measures in regard to our seafaring brethren, and his insolent treatment of our Charge des Affairs, Condy Raguet, Esq., when he interposed in behalf of his countrymen, induced Mr. Raguet to demand his passports, which were granted, and he has returned with his family to the United States. There is every evidence that Mr. R. acted with propriety, as well as with spirit, in this affair. The citizens of the United States at Rio Janeiro gave him a publick dinner, in testimony of their esteem, and presented him with a very flattering address. No less than nine masters of British vessels at Rio, also united in an address to Mr. R., thanking him for the incidental services he had rendered them, and regretting his departure. He has gone on to Washington, where we doubt not our government will promptly take the measures which the occasion demands.

ERRATUM IN THE PRESENT NUMBER.

In the paragraph which introduces *Religious Intelligence*, we have intimated that a notice would appear in our present Number relative to the directors of the Western Theological Seminary. After the form containing the paragraph was struck off, it was discovered that this notice had been mislaid and not put in type—It shall appear next month.

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